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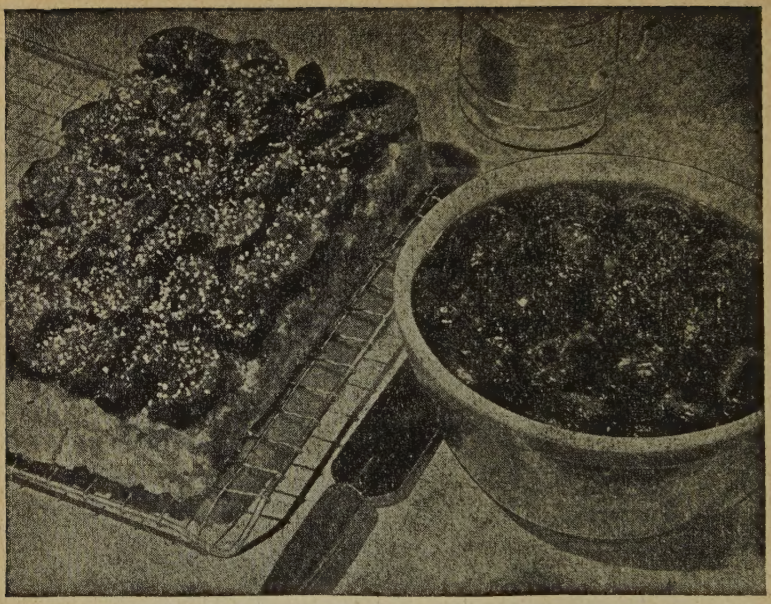

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Currente Calamo

Scandalum Pusillorum

A LETTER from a young Catholic matron gives us cause for thought—and examination of conscience. Her husband had been at one time a man high in Masonic circles. But she refused to marry him unless he would agree to investigate our Faith. He agreed, investigated, and entered the Faith, alienating his whole family because of it. But now she writes:

"Lately Joe is becoming increasingly annoyed with the manner in which our church services are conducted.

"Of course, the churches here—our parish church in particular—are permeated with the 'rush' spirit which characterizes our larger cities. Everything seems designed to take as little time as possible. We have not heard more than two sermons, as closely as I can recall, since the close of the school term last Spring. I thought there would be no sermon only during vacation, but this practice has been continued. There were no sermons even during Forty Hours Devotion.

"Even the reading of the English Gospel is streamlined. If it happens to be the least bit long, only a portion of it is read. Then too, Joe is confused now that the Missal I gave him has the former wording and the priest reads the revised wording of the Gospel . . .

"The brief remarks or announcements that follow the reading of the Gospel usually concern some collection or drive and little else is said. Yesterday—with two collections—it did seem that collec-

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tion was being taken up almost throughout the entire Mass.

"I suggested going to another church a little farther away. We went once, but the rosary was recited with such speed—the priest overlapping the beginning of the Hail Mary with the responses of the congregation—that it only helped emphasize Joe's contention.

"Frankly, Father, I fear for his Faith . . ."

This complaint came from New Jersey. But we heard almost the same protest from a Chicago layman: no preaching; seemingly innumerable collections; and a complete inability to use the Missal because of the celebrant's speed.

We aren't personally inclined to stand at the altar wasting time with both hands, but we really ought to make allowances for the Missal-Catholics — and there should be time for at least the whole Gospel (if not the Epistle, too) plus a ten-minute sermon.

Use of separate envelopes for special collections would do away with having to shove the basket twice under the noses of the people. The double shake-down could tempt a layman to think we are not feeding God's flock so much as clipping it: "Pastor non oves sed vellera talis amavit!"

The Flag on the Coffin

ELSEWHERE in this issue we are publishing an essay on military funerals, prepared by Father Joseph Ducas of the Diocese of Paterson. Father Ducas calls his paper a "compilation," drawn from various Army Regulations and harmonized with our Catholic ritual.

THE PRIEST **JANUARY, 1947** **VOL. 3, No. 1**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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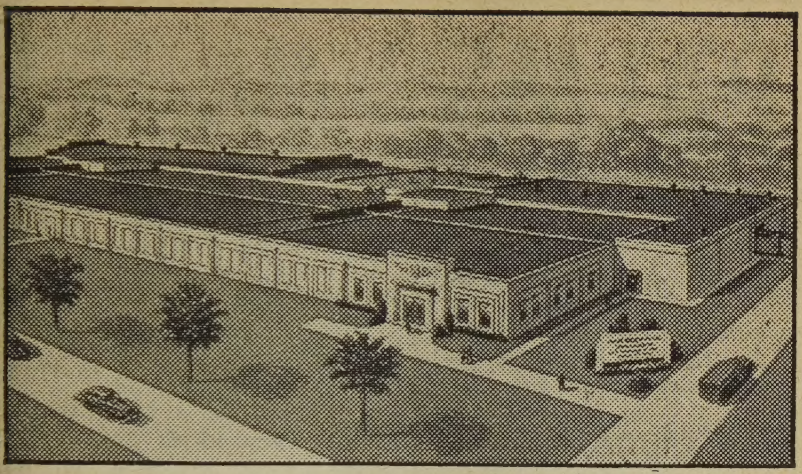

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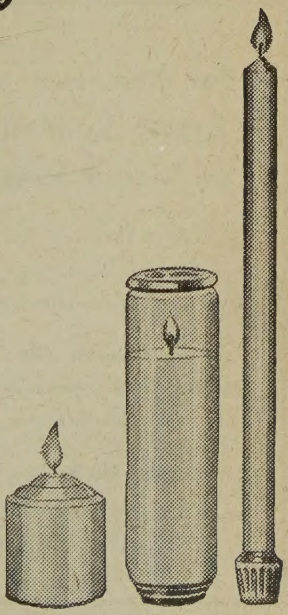

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(This advertisement has ecclesiastical approval)

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We first saw it in pamphlet form, having the recommendation both of Bishop McLaughlin, Father Ducas' Ordinary, and of Luther D. Miller, Chief of U.S. Army Chaplains.

It may be had by writing to St. Anthony's Guild, 508 Marshall St., Paterson. The undertakers and heads of the various veterans' organizations in your community might appreciate having a copy.

No Segregation in Buffalo

LATE last fall a two-column ad appeared in the Buffalo Star, leading Negro weekly of that city, with a circulation of 15,000.

"The Roman Catholic Church welcomes all people without distinction of race, color, or class," the headline said. "Here are the schedules of services at some of the churches. Go to Mass or some devotion in your neighborhood Catholic Church on Sundays and during the week!" Then followed the time of services at seven churches, an announcement of two inquiry classes being organized, and the punch-line, in large type, "The Roman Catholic Church welcomes all people."

This is the story behind the ad: Last summer, providentially, Buffalo's Negro church burned down, and Bishop O'Hara decided that it was a fine time to banish segregation. So he assembled the Negro population one Sunday afternoon at a downtown parish hall, together with every pastor in Buffalo; then, personally, he introduced each Negro to his pastor—as best he could, that is. After that he announced that henceforth there would be no Negro parish in Buffalo. Each Negro should con-

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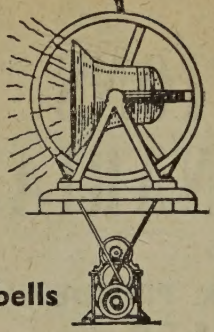

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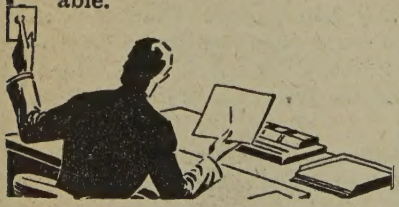

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sider himself a member of the parish in which he was domiciled. And it worked!

As for The Star—it's become almost a Catholic paper, with frequent features of Catholic interest.

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IN various Catholic periodicals (including The Priest) you may have noticed an ad offering 4,800 pamphlets for $72—"100 each of 4 different subjects each month for one complete year . . . Entire subscription fee payable in advance."

One priest wrote in lately asking if Father Bonaventure of New York's Catholic Information Society, sponsor of the project, could raise his monthly allotment from 400 to 600!

In reply, Father Bonaventure said he couldn't sell an odd lot and break even, so narrowly had he estimated his costs. Then he went on to say:

"We are certainly glad to learn that you find the pamphlets effective. We are certain that others of our fellow priests would be similarly convinced were they to subscribe to this special offer and follow your example in distributing same.

"However, to be perfectly frank, after three distinct appeals to some 12,000 parishes throughout the nation, we were successful in obtaining only 300 subscriptions. The result is that we cannot make ends meet with this limited number, which is 700 below the original 1,000 subscriptions we hoped to obtain in order to make the venture possible from a financial angle.

"The only reason we went ahead with the few subscriptions we ob-

Continued on page 68

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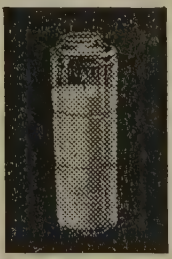

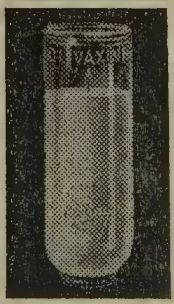

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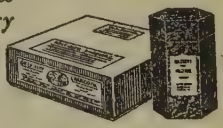

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Vol. III JANUARY, 1947 No. 1

Editorial Comment

Happy New Year?

WITH this issue of *The Priest*, we begin our third year. The first two years have been very kind to us—which is to say you have been very kind to us, generous in your response, most cooperative, patient of our gaucheries. Although much remains to be done, something undoubtedly has been accomplished.

For those who may have arrived late on the scene, this is intended as the clerical parallel of what would else be known as a trade journal. It is a forum for the swapping and discussion of ideas; generally the arguments are quite free—occasionally acrid. We are currently the only clerical periodical in which any priest writing coherent English with a message of significance, one way or another, can sound off to the editor before more than 12,000 of his priestly confreres.

It is our earnest hope that the correspondence section grow and grow. At present, the paper shortage (how long, O Lord?) is a compelling deterrent. We have to select and sift and scissor. Yet we have readers who tell us they find it one of the most consistently interesting features. That, really, is as it should be. We only trust that in the future we shall be able to afford a still greater medium of exchange. Our pages are not merely for the "expert"; they are for the actual laborers in the field who, *teste experientia*, have often a way of upsetting the expert.

Free Lance Help

We are always in search of good material readably written and worth reading; we like our articles to run from two to three thousand words and we pay on publication. Now and then we commission a specialist to prepare an article on some phase of special interest—but our magazine is made up, in large part, from the material that gravitates unsolicited to our desk.

Another of our characteristic departments, "Currente Calamo,"

is a sort of grab-bag, compiled of items scrawled each month by the editors. In it we are quite shameless about plugging deserving apostolates or making appeals for special charities. It is, in fact, a sink for anything we feel may be of special interest to our brother priests.

Bishop Noll, our publisher, is frequently consulted on matters of general policy and on issues that might be judged critical. Besides, we have frequent contributions from his pen—many of them under pseudonyms, a few of them anonymous.—We are helped, too, by our staff of loyal associates—who don't find time to contribute nearly so much as we should like.

Finally, there is the unobtrusive layman, "Bill" Fink, keyman in Huntington and managing editor not only of this but of *Our Sunday Visitor* and *The Family Digest.* He's the man who lays out the magazine each month, fits in the fillers and the ads, and cajoles the printers into having your issue ready as near to the first of each month as is humanly possible.

That's the setup.—The index on last year's volume may be had on request from Huntington. It should be ready for mailing within a short time.

Our Hospitable Readers

If we were asked to single out the thing we most appreciate, we would be inclined to say that it is the way you have taken us into your priestly life. Our appeals have been met with alacrity: a missioner writes in that the war has left him down and out—he begins to get help from his fellow priests; someone in our pages calls your attention to a new apostolate, a new idea in ferment, or to an old idea maybe, which has been suffered to decline—the reaction is immediate. Our mail is most gratifying: "Where can I reach Father So-and-so?"—"What is the address of that group mentioned on p. 16?"—"Please forward this inquiry to Father X." Very little of its volume is represented by our correspondence section ...

We hear *The Priest* talked about, praised, blamed. We get many letters of praise which we modestly put by; we get our knuckles rapped, too, and let you in on the rapping; we stick our editorial neck out and somebody springs the trap. All to the good! "Fortune's buffets and rewards are taken with equal thanks," so long as we can serve as a little leaven, or a gadfly (to use Socrates' sharper image), so long as we can get discussion under way. We haven't many answers —only lots of questions.

And we console ourselves with St. Thomas' genial judgment of his predecessors—many of whom were proven wrong by him: "A man is helped toward truth in two ways: directly, by those who have discovered each one some part of truth and have altogether built up a fund on which posterity may draw; indirectly, by those who, even though they may

have erred, have yet afforded posterity the opportunity of re-examining the question, that upon diligent inquiry they may make truth more apparent."

That Question-Mark

We heartily wish you all a Happy New Year. Then why the question-mark in our title?—The future itself is marked by a question.

Pope Pius XII in his address to the Eighth National Congress of the Confraternity of Christian Doctrine speaks of "the rising flood of evil that appalls the serious-minded today"; in Pauline terms, he scores the rampant "envy and murder, contention, immodesty, malice, pride, that makes men hateful to God."

We seem to be farther than ever from that peace for which he prays. If an iron curtain has been drawn across the face of the East, stone ramparts are being built up in the West; and the rattle of steel is heard afar off.

In our own country, as elsewhere in the world, "millions . . . hurry along the streets of great cities, absorbed in their business or pleasure or sorrows, with never a thought of God." These things do not make for a Happy New Year.

Yet the future is still within our power; it can still be (*Deo adjuvante*) largely what we will to make it. "What a vast harvest," says our Holy Father, "is opened up to your zealous labors." He refuses to look over long at the gathering gloom; rather he directs his eyes and ours to the light which *is* behind it. He assays the future in terms of opportunity. The fields are white for the harvest!

This is the note we would like to end on. Our sincerest thanks to you all, "and may the peace of God which surpasses all understanding guard your hearts and your minds in Christ Jesus."

—The Editors

'Act of Faith'

"In the name of Stalin, and Tito, and the holy ghost of world Communism, amen.

"I believe in Stalin, the almighty creator of our freedom and of Communism. And in Josef Tito, his representative and only comrade, who was conceived by the Partisan ghost, born in the country of sufferers under Italian and German Fascism. He will ascend from all ill-treatments and vengeances and sit at the right hand of almighty Stalin; thence he shall come to judge all Fascists and tyrants. I believe in our freedom; the Front of Liberation; the forgiveness of innocent, deluded people; the resurrection of the red star; and a happy life. Amen."—An "Act of Faith" recited in a Yugoslavian elementary school —as reported by the **Catholic Times** of London.

A Christian Looks at Palestine

V. Rev. Thomas J. McMahon, S.T.D.

We have our claims too

THE August-September, 1945 issue of *The Protestant* carried on page 2 of its editorials, under the by-line "Palestine and the Papacy" this statement: " 'These shrines are ours. Ours they should remain.' So says Msgr. Thomas J. McMahon, secretary of the Catholic Near East Welfare Association. Msgr. McMahon speaks of the threat to the Christian holy places in Palestine by the possible establishment of a Jewish Commonwealth, according to a dispatch by the N.C.W.C. news service. The new British government will find the Papacy its chief adversary in any plan to implement justice for the Jew in Palestine."

Aside from the fact that the Papacy needs no one to express its views, the purposeful misunderstanding created by the above statement furnishes a good occasion for elaborating on the Christian stake in Palestine. No one can be charged with anti-Semitism or pro-Arabism, when he urges that any solution of the Palestine problem will be nugatory, if it does not give due regard to Christian claims there. With all the institutes of information and propaganda in the United States, one pressing the Arab cause, the other urging the Jewish Zionist State, with the flood of literature surging around us in the huge waves of books like *The Arab Island* of Freya Stark and the very recent *Thieves in the Night* of Arthur Koestler, few have dared to mention the patent fast that Palestine is our Christian Holy Land.

Our Sanctuary

The entire Holy Land is a Christian sanctuary: it is Christianity's cradle. Today there are only 125,000 Christians in Palestine, but their stake is twenty centuries old. Our whole problem centers around keeping Christ in His homeland, and its solution should be a matter of concern for every Christian, I do not say Catholic, in the world. It is not only a matter of maintaining free access to the Holy Places of Jerusalem, Bethlehem, Nazareth and elsewhere. For this the Christians waged crusades for centuries, and in these latter days the external protection of European powers has guaranteed it. But beyond this, there is the equally important obligation of securing the rights of indigenous Christians, whose roots go deep in the soil, because their forefathers have dwelt in

---

Msgr. McMahon is National Secretary of the Catholic Near East Welfare Association.

Palestine for days without measure.

Only a third of these Palestinian Christians are Catholics. These display a vigorous religious life. Besides the Franciscans, who have been the guardians of the Holy Places since the thirteenth century, there are the scores of churches and schools and orphanages maintained by the Latin Patriarchate of Jerusalem, established in 1848, and the Catholic Melkite diocese of Bishop George Hakim of Haifa. Only recently this Bishop opened an orphanage in the familiar Cana of Galilee, and he is forming candidates for the priesthood in that most perfect training ground, Nazareth.

Some have suggested as a solution of the Christian problem in Palestine the establishment of the so-called "State or Enclave of the Holy Places," as a division of the partition plan. Apart from the very probable contingency that such a partition would draw down the ire of both Jew and Arab, can we say that the city of Jerusalem and the inclusion of Christian towns like Bethlehem, with a corridor to Nazareth and environs, would embrace all the Holy Places sacred to the Christian pilgrim? Further, would such a partition guarantee the free existence of the Church of Christ in every corner of His homeland? It would be strange logic on the part of Christians, of whatever persuasion, to admit that Jesus Christ could be exiled from any place which bears the indelible marks of His sacred footsteps. The Holy Land has been rightly called a Christian sanctuary centering around the Sepulchre of Christ. The Christians there are, in the main, citizens of the country and, though they exist in the minority, they have the strictest right to freedom of religion and freedom of religious organization in any regime to be set up around them.

Fair-minded people will not venture to judge that one who urges these Christian claims is coldly unaware of the plight of the displaced Jews of Europe. The Jews have been trailing their own blood across the length and breadth of Europe, since the mad Hitler began his sadistic regime, so that they now present little more than forty percent of their former European population. Decimated, with their homelessness further accentuated, the prospect of their national home in Palestine has grown into an impetuous necessity in these, our post-war days.

There Are Others

But let us stop for a minute. This problem of the displaced persons of Europe is even more universal. How tragic has been the fate of thousands of Polish refugee children, who found their journey's end in far off places like Iran at the beginning of the war, and of the Polish families now to be found along the East African coast.

Only recently there has come out of Europe a heart-sickening report on the Catholic Ruthenian and Ukrainian refugees now in Germany and Austria. They dare not go back beyond Russia's iron curtain, for they, like ourselves, are witnessing what is happening to the faith and the property of their fellow citizens, who were consigned to the all embracing arms of Stalin long before the final treaties of peace have been drafted. Would to God the delegates to the United Nations deliberations could turn for even a moment from the bogey man of Fascism to the far more pressing problem of the homeless and the persecuted.

It is estimated that seventy-five per cent of the displaced persons of Europe are Catholics. There is no place for them amid the charred ruins that have been the sepulchre of their loved ones. Only certain death awaits them in the present regimes of terror in their native lands. All sigh for a homeland in the United States, or Canada, or South America, but at the present writing all hope of achieving such places of refuge is almost non-existent. Still, as the Hon. Leo T. Crowley said at the 1946 National Conference of Catholic Charities, "as more than 75 per cent of all the Displaced Persons are Catholics, we American Catholics have a strong and undeniable interest in seeing that forward-looking and practical solutions are offered and adopted for all Displaced Persons, equal in their helplessness, in their insecurity, and in their misery."

The mighty hands of the world's powers must clutch the Jewish and the Christian Displaced Persons from their certain fate before it is too late, and it will soon be very late. The problem of the D.P.'s should, to our mind, be separated from the present situation in Palestine, if only because solving the latter will not solve the former. According to the census of the Holy Land, taken in January, 1923, and comprising only Palestinian subjects and not the inhabitants of foreign nationalities, the Moslems of Palestine numbered 590,890, the Jews 83,794 and the Christians 73,024. Today there are over a million Moslem Arabs, from six hundred to eight hundred thousand Jews, and one hundred and twenty-five thousand Christians, more or less, in the Holy Land. The reasons for the increase in the Jewish population are well known.

On November 2, 1917, the Balfour Declaration made this promise: "His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine. . . ." The great influx of the Jewish population took place from that time

until the publication of the British White Paper of 1939, which, as the Jews justly point out, was not ratified by the League of Nations, under whose mandate Britain ruled Palestine. Meanwhile, Jewish numbers and Jewish enterprise in Palestine have awakened the whole Arab world to the danger of a Jewish State set down in their midst. The powerful Arab League is composed of direct opposites like King Farouk of Egypt and the wily Ibn Saud of Saudi-Arabia, and it includes even the relatively Christian Lebanon. Perhaps each member state may have a dissenting view as to which form an "Arab Nation" may take, but all are united in their opposition to Zionism.

'Jewish State'

Such hostility augurs ill for a possible "Jewish State." The Arab League is predominantly Moslem, and the lot of the Christions has not been happy, but for the first time in the history of Palestine the Christian and the Moslem Arabs have found an identical national interest. The Christians, ready to aid the Jews in creating a national home, oppose the confiding of their sanctuaries to a Jewish State.

But we wonder how much better they would fare under an Arab State. The presence of Palestine in a larger Arab federation might mean going from the frying pan into the fire. Take for example this statement of Emir Faisal al-Saud: "The holy book of the Koran shall form the basis of the constitution and the laws in Arab countries. Christian residents shall be allowed freedom of worship." But according to Koranic Law, a Moslem who turns Christian is subject to the death penalty. Where then is true freedom of worship? Such a realistic view of the situation prompted the publication, in the Near East, of a pamphlet called "Lebanon, the Christian National Home of the Near East." In it appeal is made to the United Nations for protection of the Christians in the various nations of the Arab League.

Of late, a new plan seems to be maturing in the Near East, and that among Christians. Because of long years of ostracism and persecution by Moslems, and in view of even greater pressure after the setting up of the Arab Union, many Christians now look to the one place in the whole Near East that has a majority of Christians, the little republic of Lebanon. A recent issue of the Arab News Bulletin, published by the Arab Office in Washington, devotes much space to Lebanon:

"The existence of independent Lebanon and her adherence to the Arab League also refutes those who have tried to separate Christians and Moslems, and to identify Arab nationalism with Moslem religious feeling. The strong support which the Lebanese government and people have given and are still giving

to the cause of the Arabs in Palestine has shattered too the fond hopes of some Zionist politicians that it might be possible to form an alliance between a Christian Lebanese State and a Jewish State in Palestine directed against the 'Moslem interior.'"

With all due respect to this statement, the Christian, not only as a citizen of a possible Arab State of Palestine, but also of every other Arab nation, still needs greater guarantees of freedom of religion and freedom of religious organization.

A bi-national Arab-Jewish State has also been proposed as a sort of compromise in the present Palestinian controversy. After all, the Arabs are the race of the Near and Middle East, and their presence in what they call "their land" has the justification of centuries. Although their Moslem grandeur in the Holy Land proceeds from the year 638, when Jerusalem was taken by Omar the Caliph, the union of Moslem and Christian Arab gives greater strength to their claims. Perhaps it was his realistic view of Arab claims that prompted Dr. Judah Magnes, of the original Zionist religious movement, to advocate a bi-national state for Palestine. As a matter of fact, Dr. Chaim Weizmann, once called the most influential of Zionist leaders, has lately remarked that this notion of a bi-national state should not be lightly put aside.

Now when we use the word "nation," we are always thinking with a Western mind. In our concept, religious differences usually mean little. In the East every social organization or nation was formed according to religious differences. Therefore, the formation of one nationality in Palestine would be a complete break with the past, nor is it easy to imagine the formation in Palestine of a common national conscience, which would prescind from religious differences, and thereby guarantee the religious and civil rights of such minorities as the Christians. To our mind, each of these plans should be viewed with the crudest realism of history, past and present, and if the daily papers do not lie, we cannot see how a bi-national State could have anything but an ephemeral period of peaceful cohabitation.

International State?

In those rosy days before the war's end, when we were earnestly winning the peace, another plan had great appeal. There were those of us who claimed that a special responsibility rested on the United Nations with regard to Palestine. Because the establishment of a Jewish State, the position of Palestine as an Arab State in a larger federation, or the partition of Palestine with the Christians getting their "Enclave of the Holy Places," were all plans with fundamental weaknesses, it seemed good and indeed wholly secure to propose an international trusteeship under the

guarantee of the United Nations. Anne O'Hare McCormick made a significant remark in the New York *Times* a few months ago:

"Nor is the idea of an international state out of the question, although such a settlement for this or any other region, has fewer supporters than it had before the Big Powers made such a mess of their so-called joint administration in Germany and Austria."

Russian penetration of the Near and Middle East is menacing enough without giving the Bolsheviks an official position in Palestine tantamount to an iron curtain for their activities against religion.

Our realism has brought us through every one of the main plans proposed for a solution of the Palestine problem, and in each we have found a flaw, always with a view to the protection of the Christian claims in the land of Christ. There is really only one thing left. However baneful and slow of solution the situation in Palestine may be, it comes opportunely to the attention of the world. The Christian minority has lived there because it had the protection of an external mandatory power. In other parts of the Near East, whence this external protection has been withdrawn, the present plight of Christians is not encouraging. This does not mean that we should bring back the mandates, but it does thrust a special responsibility on the Big Powers to see to it that the rights of this minority, deepened in the groove of history, are not stamped out in the interests of expansion or of that precious flowing gold of the Near East, oil. We fear that this is the realism which will ultimately decide the fate of Palestine unfortunately, but there is no harm in suggesting a Big Power protectorate to keep Christ in His homeland.

It does not really matter whether Caesar is Jewish, Roman, Arab, or British. What the Christian asks for, anywhere in the Near East, is freedom of religion and freedom of religious organization. The pages of the New Testament, that Christian historical geography of Palestine, have been soaked in the blood of martyrs for the Holy Places. If a plan that is blind to Christian and Catholic rights is adopted for Palestine, the very stones of our Holy Places will cry out.

Second Presbyterian Church
Rev. Fred V. Poag
11:00 A.M. Morning Worship
"What on earth is God doing?"

—Church bulletin board in Alexandria, Va.
Patience, Reverend, patience.—New Yorker.

The Military Funeral

Joseph Ducas

A co-ordination of military usage with the Catholic ritual

THE casket should be covered with a Flag, the blue field at the head and on the deceased soldier's left.

The active pallbearers will remain covered while carrying the casket. They should walk in column of twos immediately in the rear of the conveyance or caisson.

While the casket is being carried from the house to the caisson, from the caisson to the church, or from the church to the caisson, all persons in the military service in uniform or civilian clothes attending in their individual capacity or as honorary pallbearers will stand at "attention," uncover and hold the headdress over the left breast. In cold or inclement weather, they will remain covered, and will execute the hand salute as the casket is carried past them.

Having arrived at the church, if there should be an armed escort, it should, under the direction of the commander of a funeral escort, come to "present arms," and remain so until the casket has been carried from the conveyance to the church.

When the casket is placed in position near the altar, an escort of honor of six men (covered), three on each side, stand at the coffin and remain at "parade rest" until the Sanctus of the Mass. At the Consecration, the escort from position of "parade rest" comes to "attention" and salutes: if officers, they may salute with sabers; if non-commissioned, they render the hand salute, while the bugler sounds the flourishes. At the end of the Consecration, the escort resumes again the position of "parade rest," until the end of the funeral service.

At the end of the Mass, the escort of honor may remain in its position or move a few paces back into the center aisle, to permit the priest to walk around the casket during the Absolution. If the escort of honor remains in position at the casket, the priest does not walk around the casket with sprinkler and censer, which in the narrow space would disturb the escort of honor, but sprinkles and incenses the body from his position facing the casket.

Having concluded the service, the priest precedes the casket and pallbearers down the aisle. Outside the church, the armed escort should come to "present arms" and remain so until the casket has been placed on the conveyance. If the funeral entourage walks to the cemetery, the priest precedes the casket.

The writer is a priest of the Paterson Diocese. See "Currento Calamo" for further details.

If the trip is made by car, the priest usually rides in the first car.

At the Cemetery

Upon arrival at the cemetery, as the casket is being carried from the conveyance to the grave, the armed escort should stand at "present arms" until the grave has been reached. During the committal service, the military party is brought to position of "parade rest."

At the grave, all military personnel attending as individuals or as honorary pallbearers, whether in uniform or civilian clothes, will uncover and stand at "attention," holding the headdress over the left breast while the casket is being carried from the caisson to the grave, or lowered, and during the services at the grave, during the firing of the volleys, and the sounding of Taps. In cold or inclement weather, they will remain covered and will execute the hand salute as the casket is carried past them to the grave or until it is carried beyond saluting distance. They will also execute the hand salute during the firing of the volleys and while Taps is being sounded.

The arrangement of the firing party should be such that the volleys will not be fired in the immediate direction or proximity of the funeral entourage. After the volleys, the priest steps two paces back or to the side, and the bugler takes his position at the head of the grave and sounds Taps.

Prior to the lowering of the casket into the grave, the Flag should be folded by two members of the escort of honor under the direction of a non-commissioned officer. The Flag should be folded into a triangle so that the final fold will show three stars. The Flag is customarily given by the officer to the nearest of kin.

After the Flag is removed, the priest sprinkles dirt over the casket, saying: "De terra formasti me, Domine, et carne induisti me; resuscita me in novissimo die, Redemptor meus Domine."

The above ceremony may be observed in whole or in part.

Vatican Friendship

Writing to the Pittsburgh Courrier, Rio Ottley, the Negro correspondent, said:

"The trend of the Vatican's racial and religious policies is suggested by its attitude toward the persecution of the Jews. Every Jew in Italy with whom I have talked says that the Roman Catholic churches, convents and monasteries gave succor to oppressed Jews. It is a well known fact that if the Church did not bring its moral persuasion to bear in behalf of the Jews, in all likelihood the Jews would have been exterminated by the Fascists."—(June 7, 1945).

'Something Wrong with the Catholics'

Michael Mayo

NCCM's baby is still growing

THIS is not the story of the man who read his evening paper and caught a streetcar to the rectory to be baptized.

Karl Rogers never claimed the power to convert.

"That power is God's," he'd say with a grin. "We can only pave the way."

That's the Rogers the neighbors snubbed on his way to work because he was a Catholic; and who, thanks be, refused to keep his mouth shut.

He didn't lose his head, mind you, or fuss and fume and tell them to go to the devil.

He simply told them, neighbor-to-neighbor, why he was a Catholic.

And what he told them was worth repeating. Since then, in fact—and that was almost twenty years ago—his simple, modern explanations have been used by busy pastors all over the world to introduce the Church to non-Catholics in their parishes—people who otherwise would spend the rest of their lives outside looking in, wondering what Catholicism was all about. And besides, seminarians and lay people have taken up the work, in the most phenomenal religion-by-mail apostolate ever attempted.

Even more remarkable, hundreds of secular newspapers—secular, remember, with cash registers on the counter—are carrying Rogers' series as a regular religious feature every week, explaining in 400 words why priests don't marry, why Catholics pray to saints, and how to go to Confession. In fact, the Narberth series, as it's called, is appearing regularly right now in 241 newspapers from Canada to the Gold Coast, counting a combined circulation of over 1,-500,000. Multiply that by three for the number of people who read these papers. Then multiply it by 52 for the number of articles published. That's some reader-market!

And it's all free! In newspaper publicity alone the Church is receiving literally millions of dollars worth of free advertising every year, all via Narberth and Karl Rogers.

The "Siege" of '28

It started back in 1928—during the Smith-Hoover campaign—when Rogers was commuting to work in Philadelphia from his home in suburban Narberth. The "Main Line" commuters had been a friendly group, but grad-

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Michael Mayo is the pen-name of a seminarian at the Catholic University.

ually, toward the height of the campaign, Protestants turned cool and then stopped speaking. Catholics knew the reason why: like many another American town, Narberth was buzzing with all sorts of crazy rumors—that the Pope was "itching" for the U.S.A., for instance, and that Catholics loyal to Rome could not be good Americans.

But what to do about it? These people were sincere, most of them, simply believing what had been taught in their circles for 400 years. And on those grounds, what Protestant wouldn't resolve that Jesuit Al Smith would never dine the Pope of Rome in the White House!

Guided by their pastor, six laymen of St. Margaret's parish in Narberth decided to take the local situation into their own hands. Talking it over after Mass one Sunday they delegated Karl Rogers—whose job, incidentally, was advertising—to get up a letter and some leaflets on what Catholics really believe.

The leaflets were to be short and inexpensive, and angled to non-Catholics in the neighborhood.

Rogers set to work with the same principles he had used successfully in selling soap and vacuum cleaners; and his first little essay, in letter form, chalked up a new era in Catholic apologetics.

"Dear Neighbor," it purred, "There's something wrong with the Catholics."

At first glance John Q. Protestant rubs his eyes and suspects an harangue from the KKK. But no, this is signed "The Catholic Information Society of Narberth"!

"If Catholics worship pictures and statues and saints," the letter continues, "if they have no freedom of will or conscience—if they vote and fight and act only as Rome directs—then there *is* something wrong with the Catholics—so wrong that surely we deserve your suspicion and disgust."

"Humph!" says J.Q.P. "So at last the Catholics are getting wise to themselves!"

"If on the other hand," the letter interjects, "Catholics have a story to tell of a religion which teaches nothing that conflicts with human reason, which inculcates obedience to civil authority and engenders patriotism—if we have such a story to tell and do not tell it, then there is something wrong with the Catholics — something woefully wrong."

Even the hard-shelled bigot would find it hard to grumble at that, so he doesn't object when he reads that The Catholic Information Society of Narberth will send him every month a short, friendly leaflet, explaining some phase of Catholic teaching or practice.

That, in a word, is the whole point and purpose of the Narberth movement — explanation. The six men of Narberth set out

merely to *explain* what the Church teaches, leaving conversions up to God.

Not that the work is not concerned with making converts. That's certainly the ultimate purpose of the whole apostolate. But preliminary to conversion is the removal of prejudice and the shaping of an open, receptive mind. This, probably the most difficult phase of the whole conversion process, the men of Narberth set out to do.

Thereafter, month after month during the following years, the most delightful 400-word essays on Catholic subjects you've ever read, rippled from Karl Rogers' pen. Short, snappy and to the point, they kept telling John Q. Protestant in a friendly, neighborly way what he should know about all sorts of things: "What to Feed the Kellys on a Friday," for instance—"Did You Ever See a Nun Canoeing?"—"Who Likes to Go to Confession?"—"What, No Wives?"—"Divorce? Oh, No, But How About Annulments?"—"But Catholics Go to Church Because They Have To!"

Come the middle of the month, when mailboxes weren't stuffed with bills and advertisements, the Catholic Information Society of Narberth—consisting of Henry P. Carr, Joseph S. Dougherty, E. V. Wright, Lawrence F. Flick, Jr., and F. A. Lanahan—met with Karl Rogers and Florence, his wife, to address, stamp, and mail the leaflets to 500 non-Catholic neighbors.

First returns were memorable. Some few Protestants 'phoned to say thanks, and others wrote asking a question or two about something Catholic. A few asked to be removed from the mailing-list; they were the far-gone bigots. But without a doubt, 500 Narberth families read the leaflet—and religious feeling proportionately improved.

Goes to NCCM

With Karl Rogers' death in 1942, the center of the Apostolate was moved lock, stock, and barrel to the offices of the National Council of Catholic Men, Washington, D. C., an organization which has promoted and expanded the apostolate, generously footing its annual debt—not inconsiderable, to be sure, but also not to be compared with the return to the American Church in free advertising—for all of which NCCM deserves immense credit.

But of course the response wasn't limited to Narberth. Word spread, interested priests and laymen from all over the country deluged Rogers with requests for sample copies, and then took them to their printers. By 1942, before the armed forces had sapped appreciably some of Narberth's personnel, Catholic Information Societies and many a lone priest and layman were mailing pamphlets each month into 15,800 homes. Today—societies throughout the country are sponsoring the movement—Holy Namers, for instance, So-

dality groups, Courts of Catholic Daughters, and some units of the Confraternity of Christian Doctrine. And local societies have been established in India, China, Japan, New Zealand, Australia, Denmark, Belgium, Ireland, Italy, Scotland, England, Poland, Jamaica, Cuba and Chile!

Pinched by apostolic poverty, one such group in Parkersburg, W. Va., took copies of the leaflets to the editor of *The Sentinel*, one of their leading secular dailies. He agreed to carry the articles every week free of charge as a religious feature. Flushed with success the group soon had ten more vicinity papers on the string. People in other parts approached their local editors, reader interest was appreciable, and soon the Narberth newspaper chain stretched coast-to-coast.

Many an editor actually asked for the series. After all, he was getting something for nothing—a recognized, national religious feature even the big city dailies were carrying, of special interest to Catholics, and written especially for Protestants, intended to promote community good-feeling. And besides, the Narberth article was just what he needed to offset the Protestant Bible column on the Saturday church page.

In other parts, a visit of the priest or a few parishioners with the editor did the trick. The local priest is the logical man, of course. He knows the editor—from Kiwanis and the high school commencements—and besides, Father speaks for his parishioners. Every editor bends a respectful ear to the Roman-collared voice of the people.

But priests are not the only clerics fostering the movement. Catholic Information Societies in seminaries throughout the country afford an easy means for seminarians to participate on-the-grounds in the work of the apostolate, and besides, to pick up first-hand experience in apologetic technique.

Backing Up the Missions

At Old St. Mary's Seminary in Baltimore, for instance, the seminarians are sending leaflets every month to more than 1,200 non-Catholic families in towns and hamlets throughout the Solid South—towns without a Catholic Church and even without a Catholic!

It works this way: When the trailer-chapel missioners journey the back hills of the South every summer, preaching to people who probably have never seen a priest before, they forward to Baltimore the names of their listeners who ask for further year-round information. The Baltimore seminarians then use this mailing-list for their monthly Narberth leaflet distribution.

And they never know what to expect in return! With every leaflet they invite the reader to ask further questions on any Catholic subject. One Southern gentleman, "nigh on ninety now," took them at their word and wanted to know all about

the Catholic Church. A postal from an Anglican vicar in Virginia sent two seminarians scampering one walk-day afternoon to every religious goods shop in town, looking for medals of SS. Alcuin, Dunstan, and Hugh of Lincoln. But there was also the letter from an irate corporal overseas, whose wife had written him about the lovely leaflets the Catholics were sending her; and who warned one first philosopher to keep his leaflets to himself!

On the average, however, the questions, though few, are "Question Box" style, answerable with a pamphlet or a note. And before mailing, a faculty *nihil obstat* is required.

Add to all this the amazing success these same seminarians are having with the Narberth newspaper plan, and with the unique phase of the plan they've adapted for papers not already using the series.

They call it the Paca Street Experiments, and—of all places—they tested it below the Mason-Dixon line.

If there is a time of year an editor should want a good religious feature, they reasoned, it's at a great religious holiday; and, typically, they saw to it that he received one. Taking the devil by the horns, they rolled out the mimeograph on a free afternoon, and a corps of cassocked zealots addressed, sealed, stamped and mailed a copy of the regular Christmas feature, two weeks before the feast, to every editor — and there are almost 700 of them—in Maryland, Virginia, West Virginia, North Carolina, Georgia, and Florida.

There were no strings attached. The editor wasn't asked to pay for the article, or even to acknowledge its source. He could carry it or not as he chose. But if he did carry it he was asked to send back a tear-sheet—that is, a copy of the article in print.

Success in Plenty

Even to their own surprise, the seminarians were right. More than 50 editors sent back tear-sheets, men in towns like New Castle, Va. and Myrtle Beach, S. C., where there isn't even a Catholic church! Besides, as many newspapermen will tell you, tear-sheets received indicate a circulation three to four times wider; for in three cases out of four, editors don't have time or take the trouble to return them.

And the coverage! In most cases, the Catholic feature was centered on Page 1 in a double column box, or run as the leading editorial. And once it even covered the entire front page of a small-town weekly—space advertisers can't buy!

This, of course, is especially important in the small-town press, for the article was read probably by everyone for miles around. Everyone in a small town reads the local weekly. It's the usual way the man in the street keeps in touch with Tom, Dick, and Harry out on the farm

—and vice versa—and he reads it faithfully week by week, almost as faithfully as the family Bible. And what he reads, knowing the editor, he accepts as Gospel truth, never suspecting "popish propaganda."

The editor, on the other hand, is glad to get the Narberth feature. He's a busy man at holiday time—ordinarily he runs the general store or post office while editing the paper—and he can hardly find time during the holiday rush to compose a religious feature. Yet the issue calls for one. The Narberth article is just the thing!

The Foot in the Door

With practically the same results, the seminarians repeated this plan at Ash Wednesday and Easter, and of course, it can be applied at all the holidays of the year. But that is not the end of it. The Paca Street Experiment, they feel, even when working coast-to-coast with the cooperation of other seminary groups throughout the country, is only a prime-the-pump preliminary for introducing the weekly year-round series. And for authority they quote Karl Rogers:

"To sell an editor," he used to say, "keep your foot in the door until you get him interested."

But even more important, these seminarians are the priests of tomorrow, and Narberth needs the parish priest. Wherever the movement has succeeded he has been on hand—in the background or out in front—beginning, guiding, encouraging. What Sodality or Holy Name Society, for instance, would dream of sending leaflets, unless Father were to suggest it? And even interested editors hesitate to start the Catholic series without some Catholic overture!

On the other hand, these priests of tomorrow realize the time-saving, tried - and - tested formula they have at their finger tips for telling non-Catholics in the parish what the Church is all about. Here is easy entree to every parsonage and Protestant home in town, where the priest does all the talking in 400 well-chosen words. And effectively. Karl Rogers spoke the neighbors' language, and he knew what especially they should be told.

But remember, Rogers never promised to convert. Faith, after all, is a gift of God; bigotry and Baptism are miles apart. It's a long, hard road for every convert—and Narberth only tries to get him started. From there on in, everything is in the hands of God.

The Baltimore seminarians realize this:

"We can sow the seed," they say; "God must give the increase."

Note: Full information can be had by writing the National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

The Mass—
The Sacrifice of Christ

M. Eugene Boylan, O.Cist.R.

Agnoscite quod agitis,
imitamini quod tractatis

IN OUR last article, we considered the priest as a man who daily offers sacrifice to God, testifying his adoration, his complete dependence and his willing submission in God's regard. We abstracted completely from the Person of the High Priest in whose priesthood all others are but participaters, and from the extraordinary nature of the sacrifice offered in the Mass on behalf of the whole Church. We merely stressed the fact that a priest offers sacrifice, and that to his exterior sacrifice there should correspond an interior sacrifice, which in turn demands that his whole life should tend to be in accord with the meaning of his sacrificial statement. For a sacrifice says something to God, and the priest offering sacrifice must mean what is said—not only at the moment of offering, but as a permanent and ruling disposition in his life.

The Perfect Sacrament

We were content merely to indicate how much this could mean for the whole life of a priest, but we reserved a fuller discussion until we had considered the tremendous additional force that our conclusions would acquire from the special nature of the sacrifice offered by the Catholic priest of the New Law in the sacrifice of the Mass.

The Mass, according to St. Thomas and St. Augustine, is "The perfect Sacrament of our Lord's Passion." That is to say, it is related to the Sacrifice of Calvary in somewhat the same way as the consecrated species are related to the Body and Blood of Christ. Just as the Blessed Sacrament gives the Body of Christ a new "location" in space and time, where It is really, truly and substantially—but "sacramentally"—present, so the double consecration at Mass gives the Sacrifice of Calvary a new location in space and time, where it also is really, truly and substantially—but "sacramentally"—present. In each case the Real Presence is effected and located by a "sign"—by the accidents, of something else. The "accidents" of the consecration "locate" the sacrifice of the Cross. The Mass is Calvary in sacramental form, and the sacrifice we priests offer to God each morning is the sacrifice which Christ offered on Calvary.

In our Lord's sacrifice on Calvary, we can distinguish an interior and an exterior sacrifice. This interior sacrifice of Himself was but the culminating act of a lifelong series of acts of complete devotion to God. In fact

we are tempted to imagine Our Lord as summing up His whole life and love in one great act, and giving it exterior expression in the sacrifice of the Cross. This whole sacrifice, interior and exterior, He enshrined in the Sacrament of the Eucharist for our benefit. The Mass contains all the spiritual realities of the Cross.

St. Thomas puts it this way: "We do not say that Christ is daily crucified and killed [i.e. in the Mass], because both the acts of the Jews and the punishment of Christ are transitory. Yet those things which carry with them Christ's relation to God the Father are said to be done daily [in the Mass]; these are, to offer, to sacrifice, and the like. On that account the victim is perpetual and was offered once by Christ in this manner that it might be daily offered by His members" (4 Sent. XII).

We may safely assume that "those things which carry with them Christ's relation to God the Father" include supreme worship and love, perfect obedience, and superabundant satisfaction for sin, in fact, the whole interior and exterior sacrifice of Christ. That is what we offer to God in the Mass. No wonder Trent tells us: *"The faithful of Christ can do no work more holy, more divine than this tremendous mystery"* (Sess. XXII, c. 2). It is then the most important act of the priest's life and we need not apologize for dwelling upon it. But let us first consider it in its relation to the priest's own interior life.

We Must Sacrifice Ourselves

When a priest offers up the Mass, he offers, of course, as a minister of Christ who is the principal offerer, and is a representative of the whole Church —the Body of Christ. But that must not blind us to the fact that the priest offers up the sacrifice of the Mass as his own sacrifice also. He must then mean what the Mass says. Now the Mass is our Lord's sacrifice, and expresses our Lord's interior sacrifice which was but the summing-up and culmination of His whole life. So that in making the Mass his own, the priest has to make our Lord's interior disposition his own, and *he has to make those dispositions permeate his whole life.*

The priest's position is somewhat the reverse of that of our Lord. Our Lord first lived His life of perfect concordance with the will of God, and then summed it up in an interior sacrifice which found expression in the exterior sacrifice of the Cross. The priest "takes over" this sacrifice in the Mass and makes it his own. He therefore has to endeavor to make his interior sacrifice correspond with the exterior sacrifice sacramentally renewed in the Mass, and he then has to make his whole life correspond to that interior sacrifice! If the figure of speech is not too irreverent, one could say that our Lord's whole life

and dispositions are "telescoped" into His sacrifice on Calvary, which becomes the sacrifice of the priest at Mass. The priest then has to expand and apply that sacrifice to his whole life and dispositions. It is true that in the order of time, the passion of Christ is first applied to the soul of the priest at Baptism—but even so, Baptism only looks forward to the Blessed Eucharist; and—are we not baptized into the death of Christ! Each Mass, as it were, re-enacts and renews the whole process.

God Grants the Strength

Such a commitment—to live as Christ lived—would be a terrifying obligation for any mere human being, but the very sacrifice which lays so great an obligation on the priest also gives him in the Communion, the strength and the means to carry it out. *"I can do all things in Him who strengtheneth me." "I live, now no longer I, but Christ it is who liveth in me."*

There can therefore be no question of regarding a priest as a person who merely brings the faithful to God by his preaching and ministerial work, and for whom a life of devotion is something to be desired but not essential, something to be recommended but not commanded. The very sacrifice the priest offers—and this is his principal duty—devotes him completely to God just like our Lord Himself. If a priest only knew it, his daily Mass is—as far as he is concerned—a more or less deliberate lie if he be not endeavoring to live a life of holiness. Of course, we all know that the value of the Mass for the Church is quite independent of the dispositions of the minister. But we also know that the value of the Mass as applied to the priest can be very dependent upon his own dispositions. It is obvious then that as a personal sacrifice, it could even be meaningless, if his own life and interior sacrifice do not in some way correspond to what the Mass says.

Partakers in the Sacrifice

That is why we devoted our last article to a consideration of the priest as a person who offers sacrifice. We wish to emphasize the fact that first by offering any sacrifice to God, he professes his complete devotion and submission to Him, and that secondly by offering the sacrifice of the Mass, he professes his willingness to be conformed to Christ in His sonship and service of the Father. St. Thomas sums up the point in discussing whether the priest should consume the sacrament at Mass.

"Whoever offers a sacrifice should be a partaker [*particeps*] of the sacrifice, because the sacrifice which is offered externally is a sign of the interior sacrifice by which one offers oneself to God. Whence by the fact that he receives of the sacrifice he shows that he interiorly shares in the sacrifice" (Summa 3. 82. 4).

And Pope Pius XI, in his En-

cyclical *Miserentissimus Deus,* insists that even the faithful should add their own acts to those of Our Lord: "We *must join together, in the august sacrifice of the Blessed Eucharist, the act of immolation made by the priest with that of the Faithful so that they too, may offer themselves up as 'a living sacrifice, holy and pleasing to God'* (Rom XII, 1). *Therefore, St. Cyprian dared to affirm that 'the sacrifice of the Lord is not complete as far as our sanctification is concerned unless our offerings correspond to His Passion'* (Ep. 63, n. 381)."

It Works Our Transformation

Let it be quite clearly understood that there is no question of making the intrinsic value of the Mass depend upon the personal dispositions of the priest. Our whole concern in this discussion is to determine what should be the life and dispositions of the priest in view of the fact that he offers the sacrifice of the Mass. For the Mass renews the sacrifice of Calvary and makes it ours. Now this sacrifice is the perfect expression of our Lord's life and dispositions. If then the Mass is to be truly our sacrifice, we must so live that it is also a true expression of our life. To do this, the priest should offer himself at each Mass with the bread and wine at the offertory, and accept in advance all that God's will disposes or permits for him during the day, and then endeavor to spend the rest of the day in accordance with those dispositions.

This devotion to God's will has a wonderful reward which is foreshadowed in the very sequence of events at Mass. Just as God changes the bread and wine offered up at Mass into the Body and Blood of Christ, so too He will, by His paternal providence, and the sequence of events, effect our "consecration," our incorporation, our transformation into Christ. By doing the will of God, we shall abide in the Vine and become more and more closely united to our Head and High Priest.

In pledge of that transformation, and in order to give us the strength to do and to suffer according to God's will, our Lord gives us His own Body and Blood as the Food of our souls in the communion of the Mass.

In fact, if we may sum it up —when the priest offers himself up as a willing victim at the offertory—our Lord "says Mass" with him—that is, He accepts him as He accepts the bread and wine, and changes him by the gradual effect of His will into Himself.

There is a deep significance in those words addressed to us priests at our ordination: *"Agnoscite quod agitis, imitamini quod tractatis!"* If we imitate our Lord in His devotion to the will of the Father, that will becomes for us an all-consuming fire—a transforming consecration—which will make us one with Christ. Are not the very

words of consecration: *"This is My Body"?*

Death to the "Old Man"

In His Encyclical on Reparation, Pius XI sums up the matter thus: *"In the degree to which our oblation and sacrifice will the more perfectly correspond to the sacrifice of our Lord, that is to say, to the extent that we have immolated love of self and our passions and crucified our flesh in that mystical crucifixion of which the Apostle writes, so much the more plentiful fruits of propitiation and of expiation will we gain for ourselves and others."* The Holy Father is writing for all the faithful, but his words apply with added force to us priests.

Even as Christians we are baptized into the death of Christ, our "old man" has been sentenced to death, and Christ has been born in our soul. Our life's work, even as Christians, is to carry out this death-sentence on our self, so that Christ may live in us, in all our actions and in every moment of our lives. Every Mass we say or hear should remind us of this "conversion" from ourself to Christ. What we wrote of the Divine Office—as an "entering-in" to the prayer of Christ is only typical of the whole life of the Christian, but especially of the whole life of the priest, which must be an "entering-in" to the whole life of Christ. For Christ is our Way, our Truth, and our Life: He is our All.

A fuller discussion of the significance of the Mass will be found in the present writer's book *This Tremendous Lover* (Newman) from which we quote the following summary:

"Christ lived a life of complete and humble abandonment to the will of His Father. His whole life was one long interior sacrifice of Himself to God. He gave ritual expression to this interior sacrifice by the external sacrifice of the Cross. He has given us this external sacrifice by the Mass and in the Mass to express our interior sacrifice to God. This interior sacrifice of ours must then be like His—a sincere, humble and complete abandonment to the will of Our Father in Heaven, not only at the moment of the Mass, but in every moment of our lives."

In no long time a writer (or speaker) is bound to do well so long as he (or she) has forced himself to see just what he means, says this as simply as he possibly can (copying no one) and with 100 per cent sincerity, and trusting entirely to the Spirit of God. Who, if He speaks through the man, will make Elamites, Parthians and everyone else understand him—unlike the days of Babel, where men, wanting to be as good as God and escalade heaven by their own efforts, merely made confusion worse confounded.—Father Martindale, S.J.

Lay Missionaries Again . . .

Omnia parata — *Cornelius McGraw, C.P.*

"IRISH Laymen Volunteer Services For Missions," said a headline in the Catholic Press, a dispatch from Dublin. That laymen should volunteer for mission work was no news; but what followed was news. They had been accepted. "Edmund Ryan, a professional carpenter, has volunteered for an assignment in Calabar, Nigeria, West Africa, where he will supervise the construction of a cathedral. Accompanying Mr. Ryan will be three young Irish doctors, who have volunteered their medical services in the same missionary district. It has long been customary for Irish doctors to offer their services to some missionary society for several years."

What a blessing three good Catholic doctors would prove in many a county of Mississippi. How welcome a good carpenter with a union card would be in many a mission diocese of the U.S.A.

Last January, 1946, an article appeared in *The Priest*, entitled: "Do We Want Lay Missionaries?" The only response from the United States was a letter from a nun, a Sister of Notre Dame. The article apparently left its readers cold, very cold.

At the mention of lay missionaries some are merely puzzled; others profess shock: "Doesn't God always send sufficient vocations? To question it is to doubt His providence." Are we open to contradiction when we say that the call of the laity to Catholic Action is just as much a vocation as the call to the priesthood? That call is not a mere assistance but a *participation* in the Apostolate of the Hierarchy. Fr. Arthur Malin, S.V.D., has stated the case well: "As an Apostle, the priest has no monoply on the vocation to convert the world to Christ." The laity have been *called* by the Vicar of Christ, and Pius XI believed himself inspired when he issued the call. The laity have a vocation

We complain about the lack of vocations, the great need of laborers in the vineyard. But God *has sent* vocations, plenty of them, more than enough for all needs. But we won't have them. We insist that He send vocations to the priestly and religious life. Doesn't history prove anything? Do facts mean anything? There is a tremendous shortage of priests and religious for the work to be done. But God never intended priests and religious should do it all. There has never been a shortage of lay vocations.

God calls through His Vicar. The laity are ready to volunteer but there is no one to hire them. *Our Sunday Visitor* for Nov. 19, '44 carried an editorial titled:

Father Cornelius is active on the Alabama missions.

"Asks One Year's Service By Lay Missionaries." The replies are still coming in. A doctor writes from Missouri asking what he can do. A nurse from Pennsylvania wants to work in a mission hospital or clinic. All we can do is furnish some addresses, hoping some one will accept their offer.

Three proposals have been made:

1) "To establish, as a Confraternity project, a central bureau, or employment agency, or clearing house, preferably in Washington, D. C., under the N.C.W.C. if feasable, where missionary Bishops and missionaries of the United States may state their needs, and where young people may offer themselves, and upon proof of qualifications for the job they ask, be placed in the mission fields of the United States. No salary is to be paid to any of these young people"; 2) The establishment of a Catholic Lay Missionary Institute, under lay government, with adequate Episcopal controls, and plain common sense rules, to *train, place, and support, lay workers in the mission fields at home and abroad;* 3) *establishment* of a contemplative community observing the Benedictine Rule, with fratres consecrati as permanent disciples and fratres oblati as the active apostles. (Fr. Malin and others)

Let's take up the question of objections again:

1) "A healthy distrust of the laity." Isn't it time we grew up, lest we reap what we sow? An old experienced nurse wants to know why Catholic nurses can't establish and run a *Catholic* hospital. Her group would like to try it. Catholic teachers want to know why lay teachers can't run a *Catholic* school. They say these things have been done and are being done in other countries. 2) *Money,* where is it to come from?

Since when have we become so desperately poor? A cent a year from each Catholic in the country would put a lay institute on easy street. The Knights of Columbus have been waiting for years to be asked to do something *Big.* It is not recorded that any of the Apostles asked Christ on the day of the Great Commission: "Yes, but where is the money coming from?" Protestants support their lay institutes. J. D. Rockefeller gave $500,000 to the new one at Geneva. Catholics are not less generous. The Adventists claim that fifteen per cent of their members are in the pay of their church.

In view of the tremendous opportunity for converts and the enormous need of workers among the millions of fallen away Catholics, it would seem that something could and should be done. The reclaiming of fallen away Catholics and the validating of invalid marriages would keep every one of our 38,000 priests busy for several years. The instruction of possible converts (people who would join the Church if seriously contacted)

would tax their best efforts. Bishop Gerow in his recent pamphlet shows the needs of the Church in Mississippi (our most promising mission field by the way). The mountains of Kentucky, Tennessee, Virginia and West Virginia; the plains of Louisiana, every one of our large cities, the priestless towns and villages, the thousand priestless counties, all cry to heaven for laborers—South America and the foreign missions, too.

Must it be said of the Church in this country that it did too little too late? The laity are waiting for the call to action. In the meantime they are doing what they can to *find* an outlet for their zeal.

A school teacher had been going from Cincinnati to northern Minnesota to teach in the Indian vacation schools. She used her own car and paid her own expenses. She wanted to know if there wasn't some place nearer home. A young lady came all the way from Duluth to Alabama to teach in vacation schools. She painted pictures to earn bus fare. A lay institute would have solved their placement problem.

I quote from a letter written by a woman who has done lay mission work since 1928: "The late Archbishop Rudolph A. Gerken of Santa Fe, New Mexico, who was first Bishop of Amarillo, Texas, issued an appeal in *Our Sunday Visitor*, Oct. 20, 1928 calling for volunteers who would give a year to the Mexican work in his diocese. I answered the appeal and my services were accepted along with about two dozen other workers. We came from Minnesota to Texas and from Pennsylvania to California. Among us were nurses, teachers, librarians, music teachers, housekeepers, stenographers. Bishop Gerkin carefully planned the work. He made a thorough survey of his diocese and knew its needs. He saw if the Mexicans were to be saved to the Faith, they must be instructed in religion. But with the depression coming on, he was no longer able to finance the work on so large a scale. The workers in the outlying missions left the diocese after their year of service. I did not have the opportunity to meet all the workers who came, nor to keep in contact with all of them. However I do know that four of the girls became nuns and that many of the others continued in different phases of missionary work. Bishop Gerken paid the workers twenty-five dollars a month."

Lay missionary work has been done and is still being done. If it has not always produced the results expected, perhaps it is due to lack of training, lack of an organization to give continuity to the work and security to the workers, and to a lack of financial backing.

Perhaps the best way to start lay mission work would be to use a modification of proposal number one, mentioned above;

in other words start a sort of employment agency, where Bishops can state their needs and young people apply for work in the vineyard of the Lord. This is not a one-man job. But three or four priests, willing to stick their neck out for the sake of souls, and a Bishop willing to gamble on lay apostles and on the inspiration of Pius XI, could handle the job nicely.

Propaganda Outlets

The Priest and *Our Sunday Visitor* will donate all the space needed for publicity. Our Catholic Press will follow the good example. *Candidates?* The country is full of them. They are graduates of our Catholic high schools, colleges, universities, teachers, nurses, social service workers, doctors, etc. Show them a definite *organization* and a definite work and they will flock to the cause.

Training?

Training in the beginning would have to be specialized, intense, brief. Existing institutions can be used. No building program is necessary. *Faculty?* The writer could suggest a good one, composed of priests, sisters, and laity, all experienced and possessing morale. None of them are licked; all are optimists. None of them would expect a salary for their services.

If Protestants have solved the difficulties of a lay apostolate, why in the name of all that's good, can't we? The Mormans have solved them. The Methodist and other Churches affiliated with the Federal Council of Churches stress lay evangelism. Religious leaders both here and abroad are placing increased emphasis on the importance of lay leadership. A trend towards greater reliance on the laity is evident even in Germany. In Holland wartime stress on lay activities has resulted in the organization of an Institute for the Church and the World. It will teach laymen to assist the clergy in their professional duties and train religious teachers and social workers. Protestant communions in Canada are organizing the Laymen's Missionary Movement. Bishops are appealing daily to religious communities for help. Their needs are desperate. But there is no help to be had. God could raise up children from stones, but why should He work a miracle when thousands stand around all day idle?

An Anglican bishop was accosted in a railway carriage by a reveller, who said:

"You think you know everything, but I'll tell you two things you don't know."

"Very likely," said the bishop. "What are they?"

"I'm your cook's husband and I'm wearing your shirt."

Sign of the Cross at the Tabernacle

A meditation

Francis P. Donnelly, S.J.

I BLESS myself, Lord, before your tabernacle. The sign of the Cross surrounds you and crowns you. I wish to kneel before you with that sign, not hurriedly traced upon my body but etched deep into my soul so that I may enter worthily to your sacred presence.

"In the name of the Father!" I put my hand to my forehead and think of the infinite power of God, the Father, supreme head of the universe. It was the Father who created the substance of bread. It was the Father's omnipotence which by a miracle of miracles changed that substance of bread into your Body and Blood, Soul and Divinity. To the providence of the Father is given care of the flowers of the field, the birds of the air and the grain of the harvest. That same providence is displayed the whole world over, aiding and sustaining the priests when in obedience to your command they change the elements of bread into your body. As my fingers press my head, acknowledging the power of the Father and blessing Him, do you, Lord, speed that touch within my soul in gratitude for His providence.

"And of the Son!" I bring my hand down and lay it upon my heart. Had my fingers, Lord, your divine force, your loving wisdom manifested in the Blessed Sacrament would thrill my heart with new life and warmer love. You are the Word of God, the Wisdom of the Trinity. It is to your wisdom we attribute the planning of your simple but sublime Sacrament, where the humblest food becomes Divinity, where a few words give existence to a wondrous, heavenly favor.

"And of the Son!" I renew within me the grateful remembrance of your loving wisdom. Would that the pressure of my fingers might forever seal upon my heart deeper and deeper devotion to you, Lord, the Wisdom, the Son in the Holy Trinity.

"And of the Holy Ghost!" When I continue the sign of the Cross, I pass my hand from shoulder to shoulder, as if by the sweep of my arm I would encompass the boundless treasures of grace which the Spirit of God has showered upon mankind through your divine presence, Lord, upon the altar.

Again the magnificence and richness of your gift overwhelms me. The Divine Love which unites Father and Son could hardly have had a more wonderful manifestation than is found in your Sacrament, Lord. No worry, no toil, no trouble is mine

when I would draw near to the fountain of grace, poured by the Holy Spirit from your tabernacle. You might have made approach to His love most difficult and only as a reward for a strong and painful soul, but, no, the humblest and weakest as well as the great and the mighty may partake of your Body and Blood in the attractive appearance of simple food.

And of the Holy Spirit, may my hand that circles through the air completing the Sign of the Cross, be always as generous and merciful to everyone during my life as Father, Son and Holy Ghost are to me in the blessing of the tabernable. May their power, their wisdom, their love be praised by my head, my heart and my hands in every Sign of the Cross I make through life.

Saints of America

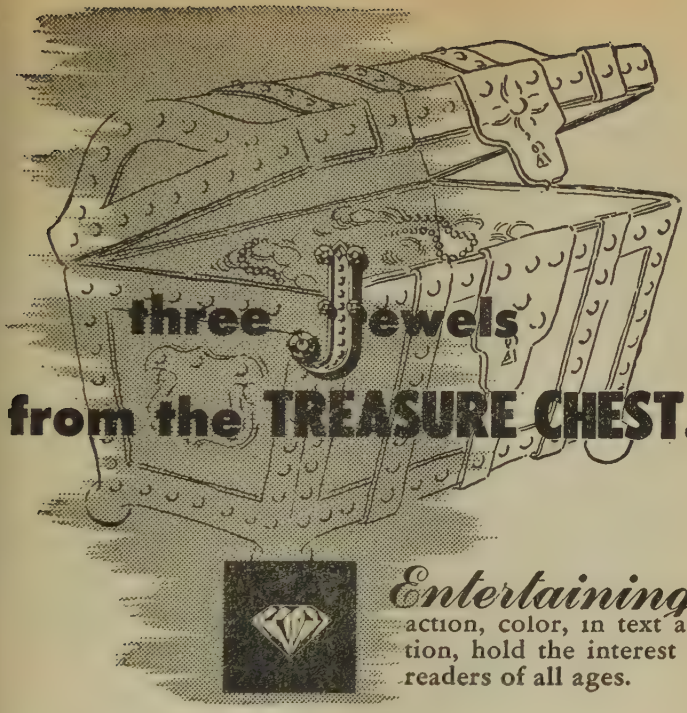
Certain famous individuals known for various reasons in Catholic history have received reputations which they would hardly recognize.

St. Augustine of Hippo and St. Cyprian, for example, are sometimes called Negroes for apparently no other reason than they were born in Africa and lived there. Yet the natives of their sections were not darkskinned, and the presumption is that these two distinguished saints differed in no way from their neighbors —except for holiness. We have no historical evidence to prove or disprove that Augustine had mixed blood.

The famous soldier of the Theban Legion, St. Maurice, also is represented as black, but here again there is no particular evidence to prove anything. Some natives of Thebes were described as having dark skin, but this appearance might have been due to the sun's effect as well as to intermarriage with Negroes.

A son of slave parents born in Italy, St. Benedict the Moor is usually associated with Africa in the minds of many Catholics. The descriptive title "the Moor" engenders the mistake. To Italians and Spaniards of his day, this humble, penitential youth who became superior of a Franciscan monastery and was canonized in 1807, was so called simply because he was a Negro. Today we would name him "St. Benedict the Negro."—R. Bernard, S.J.

Father William Hanley, one of the Camillus Office-readers, states that his favorite epitaph is to be found in St. Raymond's Cemetery, Bronx, N. Y. It reads: "Stranger as you pass by, Say a prayer for her and I."



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The Best Approach to Non-Catholics

Lon Francis

Tips from a veteran missioner

THE writer was a missioner to non-Catholics in the long ago, having often joined Fathers Graham and Kress, first diocesan priest products of the Paulist Apostolic Mission House. He learned a lesson which he believes should be conveyed to those who specialize in that work now, either as "Street Preachers" or "Evidence Guild" speakers.

During a week's mission for non-Catholics, whether conducted in a parish church or in a public hall, the subject usually chosen for the first night was "Why I Am a Catholic," and this was commonly followed on succeeding evenings by lectures dealing with separate Catholic doctrines, such as Purgatory, Confession, the Holy Eucharist, etc.

This was poor strategy, because it suggested to the non-Catholic mind that the purpose was proselytizing. We would not imply that such subjects should not be treated in a mission to non-Catholics.

When the missioner devotes his *first* talk to an exposition of his reasons for being a Catholic, the audience is clever enough to know that he means to imply that all who do not believe as he does are in the wrong. Of course, they are in the wrong, but they are not ready to admit it so suddenly. That subject should be treated at the end rather than at the beginning of a schedule running from Sunday to Sunday.

What was the lesson that the writer learned? It was that bigger crowds came out to hear the explanation of the Catholic position on "Marriage and Divorce," "Temperance," "Why the Parish School?," "Church and State," "Can All Religions Be Equally Good?"

The Question Box

But should not the non-Catholic audience be given explanations of Catholic doctrine? Most assuredly. However if such explanations be given in response to queries dropped into the "Question Box," they will be better received. We cannot take too great account of antecedent prejudice and suspicion of our purposes.

The "non-Catholic Missions" movement did not long survive, because (1) those who belonged to Protestant Churches were usually warned against the "trap set for them" by a specialist brought in from the outside by the local Catholic clergy; and because (2) the "unchurched" are what they are precisely because "controversy over doctrine," which has given rise to hundreds

of conflicting religious sects, has repelled them.

Inquiry Classes

Those who come to Inquiry Classes are usually better disposed than those who attend "Missions to non-Catholics," even though some of the former come at the request of, and even under pressure from, Catholics who are interested in them. They would become better disposed if the priest conducting the class assured them at the opening meeting that he will make no attempt to thrust anything down their throats; that he will rather draw a picture of the Catholic Church as it is presented in the Bible and by the best historians of all centuries. He should tell them that conversions to the Catholic religion have been more common than anything else in history; that the remote ancestors of everyone of them were converts to the Catholic faith; that the Apostles were converts; that the 3,000 whom St. Peter received into the Church on Pentecost were converts to it, despite the fact that their minds and hearts had been steeped in deeper prejudices than those entertained by any of them or their relatives; that the first Christians in every country, including the British Isles, the entire continent of Europe, including Russia, and of South, Central and North America, were converts to the Catholic religion; that the average non-Catholic, therefore, is only returning to the religion which his forefathers, for more than 1,000 years, practiced.

Since most Americans know little or nothing about Christianity's past, the class would probably be impressed by these lines from Lord Macaulay, who was no special friend of the Catholic Church:

> No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable.

Historical Christianity

Those attending the Inquiry Class should be told that even if they presently have no intention of becoming Catholics, they should want to know something about the greatest fact in history, namely that Church which was the one civilizer and Christianizer of nations; that Church which, even today, counts 100,000,000 more members than the hundreds of Protestant sects combined. They should be told that they cannot possibly un-

derstand history without correct knowledge of the Catholic Church because both were so intimately interwoven for fifteen centuries; that no modern historian is able to write truly about the Church of the past, the faith of its people, their religious practice, the social conditions under which they lived, unless he consults Catholic sources. The Catholic Church can speak with authority on these matters because she possesses a written diary extending from our day back to the very time of the Apostles. She has preserved the records of Church Councils, which were held at short intervals throughout the Christian era, twenty of them being General Councils, at which Bishops from the entire Catholic world were represented.

Hence, the class should be told, the Catholic Church can answer with precision such questions as "What was the belief of the Church concerning the Holy Eucharist in the third or fourth century?"; "How can you prove from writers of the first three centuries that the Bishops of Rome following Peter were regarded as the head of the Universal Church?" If modern Protestant religions, which had no existence during the first fifteen centuries of the Christian era, give different answers, these must be the repetition of charges fabricated by enemies of the Catholic Church.

A mistake commonly made is to assume that all non-Catholics are Protestants. Protestants themselves do not claim more than 40,000,000 among the 140,000,000 Americans. There are nearly twice as many who never had any religious instruction in their lifetime, to whom the Bible means nothing, and a large percentage of whom would prefer the Catholic to any other Church if some of their strange notions were removed. All through their lives they have observed widespread hostility towards the Catholic Church, and naturally assume that there must be good grounds for it. They would be better disposed now than ever before to admit that hostility is planted by propaganda, because they witnessed it, on a high scale, during the recent war. Point out that the campaign of hatred carried on in Russia and Germany against Christianity as a whole, and that waged against the Germans and the Japs was no different than that conducted by the sects which were forced by civil rules to break with the Catholic Church in the sixteenth century.

Argument From Persecution

Members of the class should be reminded that the Church of Christ must expect, even as He predicted, the same sort of treatment that its Founder received from the world. No matter what attitude the unchurched might have towards the churches, they usually have a great deal of respect for Christ. They should be asked, therefore, whether the

fact that He was murdered by His enemies proved Him to be in the wrong. Were all His Apostles, who were persecuted and put to death as He was, in error on that account? Were the several million martyrs instructed by the Apostles and their successors wrong and their persecutors right?

Comparatively few Americans believe in the way of life of Russia and her Communism. If they would not like to see it invade western Europe and the Americas, they must be on the side of the Catholic Church, regarded everywhere as the one bulwark against Communism. Stalin knows that, and that is why he does not disturb Protestantism in any country, while he has decreed death to the Catholic Church.

If tyrannical rulers in Russia, Bulgaria, Yugoslavia, arch-enemies of Christianity itself, are lending encouragement to the Orthodox Church, it is because they know that they can use it for their own ends. They know very well, that they cannot make an international Church subservient to a national and an un-Christian cause.

(To be continued)

Priests and Communists

In the Dachau concentration camp—that is, in just one of Hitler's hells—there were 450 Catholic priests. Those men were ready to endure any suffering—and they did suffer—rather than yield to the brutishness of nazism.

There was the measure and the proof of their resistance to evil. They did not scream at others to do the fighting, while they were safely tucked into some comfortable berth. Those priests faced the enemy. They were true leaders of men—shepherds, not hirelings.

Men of a vastly different sort find it possible and profitable to put themselves forward as leaders now that other men have fought and won the war. These self-anointed leaders are men like Thorez in France, Togliatti in Italy, Dimitroff in Bulgaria, and Bierut in Poland—all communists. They did not defy the nazis and fascists in the open until their brave voices were silenced. They did not cling to their own crucified countries, as did the heroic patriots of the resistance movements. They scurried to Moscow for the duration.

There they learned from Stalin how to become "Generalissimo" without ever having been a soldier—how to become the ruler of a nation without the tiresome technicality of an election. Stalin has jobs for hirelings—he liquidates shepherds. —**The Catholic Mirror, Springfield, Mass.**

The Evangelic Doctor

Ladislas J. Siekaniec, O.F.M.

Some notes on a great Franciscan

TO most people it came as a distinct surprise to hear that St. Anthony of Padua was made a Doctor of the Church. Yes, he was the Wonder-Worker, the Finder of things lost—but a Doctor? How? Why? Briefly, because in him were fulfilled the Church's three requirements for that title: outstanding sanctity, eminent divine knowledge, and a declaration of the Pope.

Born in 1195, he was the first child of a noble Portugese couple. He was baptized Ferdinand in the Cathedral of Lisbon, near which he was born. Apparently the same Cathedral School gave him his early education. At fifteen, he joined the Canons Regular of St. Augustine in St. Vincent's Convent on the city's outskirts. The year 1220 finds him a priest at the Holy Cross Convent in Coimbra. On January 16 of that year, the first Franciscans were martyred in Morocco and their bodies brought to this Church of the Holy Cross. That event inflamed Ferdinand with a desire for martyrdom and he left the Canons to become a Franciscan. Into the latter Order he was received at Holy Cross Convent and took the name of Anthony.

The writer is Chairman of the Polish-American Encyclopedia and a member of the Polish-American Historical Commission.

Soon, he left for Morocco to seek a martyr's crown. Illness, however, forced his return. On the way back to Portugal in 1221, a storm tossed his ship onto the coast of Sicily. And here he tarried a while to recuperate. That May he went to the Franciscan General Chapter at Assisi. Thence he was assigned to say Mass for the Brethren at the Hermitage of Montepaolo.

One day he accompanied his Provincial to nearby Forli to attend the rites of ordination. Now, through oversight, a preacher had not been appointed for the occasion. In desperation, the Franciscan Superior asked Anthony to say a few words, as the Holy Spirit would guide him. Nothing exceptional was expected of Anthony, since here he was considered capable only of saying the Mass and his Breviary. But warming up to his subject, he amazed all with his erudition and oratory. This circumstances gave the Church a new teacher and preacher.

"Brother Anthony, My Bishop"

St. Anthony seems to have been the first active professor in the Franciscan Order. In 1224, St. Francis wrote officially to "Brother Anthony, my Bishop" to teach the Friars theology in the spirit of prayer and devotion.

Accordingly he taught for a few years in Bologna, Montpellier, and Toulouse. About this time he was made Guardian of the Friary at Puy-en-Valey in the French Province. Soon he was promoted to "Custos Provincial" for the Province of Limousin. And in 1227 he became Provincial of the Friars in Northern Italy. From this office he resigned at the General Chapter of Assisi in 1230. The following year, on June 13, he died near Padua at the age of 36.

Practically all of Anthony's public activity is packed into the last nine years of his life. During these he was busy as teacher, preacher, and superior. He traveled much and preached frequently. And for those socially conscious today, we recall here his opposition to the tyrant Ezzelino. In this he was ably seconded and succeeded by his missionary companion, Bl. Luke Belludi, O.F.M.; both apparently were risking their lives by taking this stand.

Enough of Anthony's sermons are extant for appraisal and appreciation. Here we are content to say that his best were those preached on the Blessed Virgin. These indicate that Anthony, upon closer scrutiny, may emerge as the champion of the dogma of the Assumption.

We can best estimate our new Doctor's doctrinal value from papal pronouncements. Our present Pope, Pius XII, considers him "worthy of the title 'Evangelic Doctor'—since Anthony very often used proofs and ideas taken from the Gospel." Pius XI reminded us in 1931 that Anthony "battled so mightily and successfully against the heretics . . . that he merited the title 'Hammer of Heretics.'" Pope Gregory IX, before whom Anthony preached in 1227, called him "Ark of the Testament" and "Repository of the Sacred Scriptures." Other encomia are found in the Letters of Popes Sixtus IV and Sixtus V.

Testimony of Popular Cultus

Tradition in various form likewise testifies to Anthony's high doctrinal standing. Shortly after his canonization, he appears with diverse symbols of great learning. Practically since canonization Anthony carried a "Doctor's cult" in the Church's liturgy. For a long time a Mass proper to the Doctors of the Church was celebrated in his honor. This was not only the case in Franciscan Churches. Diocesan and religious clergy of the Diocese of Padua and in the countries of Portugal and Brazil did the same.

Moved by such evidence and by the many petitions addressed to Pius XI and to himself, the present Pontiff, after the Sacred Congregation of Rites had properly presented the case, on June 12, 1945, gave the favorable decision. Significantly, he issued the decree this year on the feast (Jan. 16) of those Franciscan

Martyrs whose brave deaths inspired Anthony's entry into the Minorite Order.

Anthony was canonized on May 30, 1232, not quite a year after his death, by Pope Gregory IX, who had known him and heard him. St. Anthony's mother lived to see her oldest child raised to sainthood. So did his two brothers and sisters. Tradition has it that after the ceremony of canonization, Gregory IX chanted aloud the antiphon proper to the Church's holy Doctors: "O excellent Doctor, light of the Holy Church, Blessed Anthony, lover of divine law, pray for us to the Son of God."

In 1263, the relics of St. Anthony were transferred to a larger Church in Padua. Bonaventure, then Minister General of the Franciscans, himself later a saint and Doctor of the Church, was present. When the vault was opened, Anthony's body was found reduced to dust —except his tongue. This was incorrupt and of lively red color. Beholding this, St. Bonaventure kissed the tongue and exclaimed, "O Blessed Tongue that always praised the Lord and made others bless Him, now it is evident what great merit thou hast before God." Prophetic!

It is remarkable that St. Anthony achieved so much in the thirty-six years of his life. In point of age it seems he is the youngest of the Doctors of the Church. His elevation gives the Thirteenth Century, "the Golden Age of Scholasticism," at least four Doctors of the Church: St. Anthony, "the Evangelic Doctor" —St. Thomas, "the Angelic Doctor" — St. Bonaventure, "the Seraphic Doctor" — St. Albert the Great, "the Universal Doctor." This is something that our vaunted atomic century of progress can well imitate: the combination of profound learning with genuine religion.

Got Any Wooden Nickels?

If you've got a couple of wooden nickels, the **Daily Worker** is pleading for money. Day after day it publishes pathetic stories from people who just can't help contributing their last dime to see the **DW** continue. Behind this campaign is the actual need felt by the comrades since Browder left. Pickings have been thin since then, and every time Foster gets a new sucker lined up That Man in the Kremlin breaks another treaty. If things come to a head on the Spanish situation, the comrades will have a red-hot issue with which to draw in the liberal shekels, and the **Daily Worker** will not have to stoop to pleading any more. Spanish money earmarked for weapons financed **Ce Soir** in Paris during the Spanish Civil War. The story here wasn't any prettier—so we can expect it to happen again.—**The New Leader.**

N. O. D. L. Notes

Mr. William C. Smith

Decision on obscenity

ON November 28, the Special Sessions Court in New York City, by a 2-1 decision, declared Edmund Wilson's book, *Memoirs of Hecate County,* to be obscene. The publishers, Doubleday & Co. were fined.

The dissenting opinion of Justice Nathan D. Perlman is interesting in the light of the fact that one of the points brought out in the trial had to do with the possibility of the book's corrupting the young.

Said the trade weekly, *Variety*:

"Justice Perlman argued that judging a book obscene because it might corrupt the young was 'grossly inadequate' and that adult readers, who formed the bulk of the reading public, were ignored.

"The prosecution would have obscenity defined as that which tends to deprave and corrupt the young and immature, those whose minds are open to such immoral influences and into whose hands the book may fall," Justice Perlman said. "I find that concept grossly inadequate and, in fact, detrimental to the best interests of the general public.

"Such a standard would exclude from consideration the effect of a story or book on the minds of the mature, those who are not open to such immoral influences. These latter, the bulk of the reading public, must in their daily lives, face, understand and resolve the complex problems of modern life and society. In this connection they have traditionally relied on those artists and writers who possess an acute and sensitive insight into those problems and an ability to convey that insight through the written word.

"To adopt a standard of obscenity which would disregard the interests of the mature and ignore the positive and vital contribution which books can make in their lives, is to needlessly sacrifice the welfare of a vast portion of our community."

Justice Perlman's dissents have attracted attention before. In 1944 he held D. H. Lawrence's *The First Lady Chatterley* not to be obscene. As a magistrate in 1936, he ruled Andre Gide's *If I Die* wasn't obscene. "And in 1938 he held that an issue of Life mag showing pix depicting the birth of a baby was not indecent."

A wife, such as Lot's, turned to pillar of salt . . .
But the pinkies are turning to Pepper!—Richard Armour in **The New Leader.**

Magazines Disapproved

by the

National Organization for Decent Literature

January, 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy;"
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Beautify Your Figure
Best Songs
Big Song Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Confidential Detective Cases
Crack Detective
Current Detective
Cutie
Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Glamourous Models
Good-Time Charlie
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Keep 'Em Laughing!
Khaki Wacky
Laff Annual
La Paree
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Mystery Tales
National Detective Cases
Navy Romance
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Varieties Cartoon Cavalcade
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Quaesita et Responsa

Send your questions to the author

P. J. Lydon
Menlo Park, Calif.

A Catholic young man attending a State University wants to know what pagan authors referred to Our Lord in the early days of Christianity.

Tacitus (55-117 A. D.) refers to Christ's death under Pontius Pilate. He mentions the persecution of Christians under Nero. Suetonius (d. 160 A. D.) says that the Jews were causing trouble in Rome under the leadership of Chrestus. This undoubtedly should be Christus. Pliny the Younger, Procurator in Bithynia, about 112 A. D., told the Emperor that Christians sang hymns to Christ as God. The Romans despised all things Jewish (Grandmaison, Jesus Christ, vol. I, pp. 13-16).

In the interrogations in Solemn Baptism when there are several infants to be baptized, should we say the words in Latin first and then in English? Is it sufficient to say them once for all the children?

We ask the questions in Latin first and then in English. The questions are repeated for each infant as the Ritual requires.

Why is the power of Orders not necessary for conferring Baptism?

Because it is so necessary for salvation. Doctors, midwives, nurses should be taught by the pastor the proper manner of baptizing in cases of necessity. (C. 743).

When we announce to the people on Nov. 2nd that we shall remember their dead in all the Masses during the month or that we shall say a Novena of Masses, may I say a Mass "pro populo" and another for the Novena on Sunday?

Yes, because the offerings are not stipends for each Mass.

If a non-Catholic minister demands a confession of faith from the candidate and then says "because of your profession of faith YOU SHALL BE BAPTIZED, in the name of the Father, etc.", (pouring the water), is the baptism valid?

No. It must be in the present tense (Merkelbach III, page 107). In the Eastern rites the formula used is the "servant of Christ is baptized in the name of the Father, etc." It is in the present tense, and the person baptizing is implicitly indicated.

If a sermon is preached before the Blessed Sacrament exposed, is a veil always necessary?

Yes. There must be a veil when a sermon is preached. (S.C.R. d. 3728-2). If there is a short ferverino just before Benediction no veil is required. (O'-Connell, Celebration of Mass, page 685).

If a child is born of a civil marriage of Catholics may I baptize it before the marriage is convalidated?

Per se the child is to be baptized. But if there is no reasonable guarantee of a Catholic education, in the case of the children of apostate Catholics, it is forbidden to baptize outside of the danger of death. (Canon 750-751). It is, of course, a good occasion to try to have the civil marriage rectified if possible.

I had no faculty to say Mass in a house but my priest-friends with me had the privilege of a portable altar. Could I have used their faculties?

No, because their privilege is personal; but you have the faculty quite generally delegated by Bishops of saying Mass in some decent place outside the church or oratory, not in a bed room. (Canon 822). This is allowed per modum actus, not habitually.

A special form of procedure in the reception of converts was given many years ago to the Bishop of Philadelphia. Can priests in other parts of the country use it? What is the binding power of the rubrics in Solemn Baptism, the color of the vestments for Mass, etc.?

On July 20, 1859 this Instruction was issued by the Holy Office and later the Councils of Baltimore extended its prescriptions to every diocese in the country. We still use it. The Code however in Canon 2314, sec. 2, requires two witnesses besides the priest in the ceremony of abjuration of heresy. The Instruction mentioned no witnesses. This part of the Instruction therefore is abrogated. A new formula of Profession of Faith approved by the Holy Office was sent to the Ordinaries of the United States on March 26, 1942. It is to be followed rather than the one prescribed in the Instruction of 1859 (Goodwine, The Reception of Converts, pp. 1-15).

To omit all the solemn ceremonies of Baptism or even one notable ceremony would be grave, e.g. the unctions, breathing, use of salt. Regular baptismal water, of course, must be used. When the new oils have not yet arrived for Holy Saturday the font may be blessed without them, and then later the priest pours in the new oils in a separate ceremony. However, if a Solemn Baptism is to take place before the new oils are received, the priest may use the old oils in the blessing of the font and in the unctions. (Canon 734). (Cappello I, n. 118, ed. 4).

Preceptive rubrics are binding in conscience sub gravi or sub levi depending upon the importance of the ceremony. Theologians try to indicate when the matter is grave or light, although they are not always unanimous. The use of vestments of the wrong color is per se only venial, apart from scandal, e.g., using black on Easter Sunday. Any reasonable cause would excuse a priest in using

a different color from that of the day. To celebrate without an alb is grave according to the common teaching. But in case of urgent necessity it would not be serious to celebrate without it, remoto scandalo. According to the more common doctrine, the use of a chasuble is gravely prescribed, but in case of necessity a dalmatic or a cope could be used instead. To say Mass without any sacred vestments would require an indult which Rome gives in time of persecution, etc. To consecrate for the viaticum theologians allow it, but the case is generally theoretical. (Cappello I, n. 757-759, ed. 4).

A dispute arose lately in a rectory whether a Catholic layman per se could be elected Pope. Some thought that only a Cardinal can be elected.

Any one who is not rendered incapable by divine or ecclesiastical law may be chosen, even though only a layman, who is a member of the Church. (Wernz-Vidal, De Personis, pp. 400-401). This is, of course, the theory, but in practice laymen are no chosen in modern times.

The new Apostolic Constitution of Pius XII, Dec. 8, 1945, has made no change in this matter. The one elected need not be a Cardinal (n. 67) nor must he already be a priest or a Bishop (n. 107). Also Code (Canon 239, sec. 2).

The right to elect belongs exclusively to the Sacred College from the 12th century to the present. Pius XII decreed that the election is invalid unless the one chosen receives 2/3 plus one of the votes of the Cardinals.

A frank letter in the **Church Times** throws some light on what really goes on in a good many ultra-ritualistic churches. One preacher fulfilling engagements in 25 "Catholic" parishes found that only eight of the vicars observed the fast before Communion. "I have seen enough to make me realize that while the biretta may crown a Catholic head filled to perfection with all the details of Adrian Fortescue, the Roman chasuble below covers a thoroughly Protestant stomach."

And again: "Last year I stayed a night at a small holiday resort. Quite a large number of clergy were present at the cinema. But at Mass the next morning, except the celebrant, not a member of the staff, not a single visitor was present. Yet in the next street, 'the local magician,' as Dr. Barnes might call him, single-handed day by day performs his rites, and when on holiday either says or hears Mass as regularly as at home." Indeed, the "either" and "or hears" might have been omitted, for very few priests on holiday omit their Mass unless a rest is necessary for medical reasons.— **The Universe, London.**

Sermons for 1947

✠*John F. Noll, D.D.* *For the Month of January*

The Word "Catholic"

JANUARY 5

ALL Christians, including Protestants of our day, recite the Apostles' Creed, in which they profess their belief in the "Catholic Church." When asked why they make this profession and yet disown the Catholic Church, their answer is that they distinguish between the "Catholic," and the "Roman" Catholic Church. But is there any single religion today which is "Catholic" except the Roman Church? Or has there ever been any other?

(1) Catholics do not call themselves "Roman" Catholics, but simply "Catholics." However, the Church of Christ became "Roman" during the very lifetime of the Apostles when Peter transferred his See from Antioch to Rome, where both he and the great Apostle Paul were martyred. But the Church could conceivably transfer her headquarters from Rome to a city in some other country and still be Christ's Church, just as the government of the United States continued to be the same government after its headquarters were transferred from Philadelphia and New York to Washington. Anglicans and the Orthodox Catholics claim to be "branches" of the one great Catholic Church, but, of course, without any justification. They became "national" churches while the very word "Catholic" means "international" or universal. There has never been any Church but ours to which the name "Catholic" has ever applied or applies now.

(2) The non-Catholic religions, with which you are familiar, are, for the most part, offshoots of the bodies which had their origin in schisms from the Catholic Church fifteen centuries after Christ. Their human authors, whose names are recorded in history, had no divine commission. Their religions remained national and local until members emigrated to this and other countries. Some of them today have missionaries in most foreign lands, but count only a handful of followers there. Hence not one of these can justly claim to be "Catholic."

Outside the Orient, the Catholic Church has been established practically everywhere. It flourished in North Africa, Turkey, Persia and Palestine, during the first four centuries, and by the year 1000 the British Isles and practically all of Europe, including the countries now east of the iron curtain and Russia itself, were in the Catholic fold. There existed no rival Christian religion which could make any

appeal to the people. Then with the discovery of the Western Hemisphere, South America, Central America, Mexico became Catholic, and today the Catholic religion outnumbers any other single religious body in the United States and Canada, and in all the United States possessions.

(3) The word "Catholic" does not signify universality in space only. It also signifies universality in time and in teaching. The Catholic Church alone among Christian organizations has been a reality and retained its identity, undivided, from the time of Christ, its Founder, down to our day.

The Catholic Church still teaches precisely what the Apostles taught, what the great Doctors and Fathers of the Church taught, and her teaching is definitely recorded in the decrees of the many General Councils which followed one another from the fourth to the nineteenth centuries. The Acts of these Councils constitute a "diary" of the Catholic Church, and any one who examines it can ascertain for himself what was the belief of Christian people in any given century.

Conclusion: Be habitually grateful to God for the gift of the true faith, since nothing outside Heaven can equal it in value. It is God's only stipulated way of reaching bliss eternal.

Supporting Church's Service Station

JANUARY 12

ON this Sunday it is customary for pastors to render an account of the financial stewardship of their parishes to the congregations which supply the financial support needed for the conduct of the church, school, the diocesan orphans and seminarians, for the government of the Church universal, and for the maintenance of Missions and Charity.

(1) Your parish church is a service station unit under the Catholic Church at large. In it and through it you have everything which was enjoyed by the people to whom Christ and the Apostles ministered in person. You have the living presence of Jesus, Who welcomes your visits, particularly when your minds and hearts are "heavily laden." In it you and your children received "rebirth" to the supernatural life. In it your soul can be released from sin as the souls of Magdalen and the thief on the cross were released from sin by Jesus in person. In it you found the happiest day of your life in First Communion; in it you were enrolled as soldiers in Christ's Army in Confirmation. In it you were married sacramentally when you received special graces to fulfill the heavy duties of your state of life in these perilous days.

In your parish church you may become participants daily in the official prayer of the Church, in which Christ Himself does the praying, and even sacrifices Himself anew in order that you may share more fully in the fruits of His redemption.

(2) No spot in the world should be as dear to you as your parish church, where Christ dwells more uninterruptedly for you than you dwell in your own home, and from which you receive spiritual benefits which cannot be calculated.

If your parish church is all this, evidently you should take delight in supporting it to the best of your ability. Your contributions should not be measured by the contributions of others, but by your love and appreciation, and "He Who sees in secret" will repay you bountifully.

In order that people might put first things first, and appreciate the benefits of their religion more than material and temporal things, God Himself prescribed in the Old Law that all people give one-tenth of their annual income to the support of their religion. Your parish church may not need contributions that generous, but the universal Church, the Foreign and Home Missions, the Catholic seminaries and universities, Catholic high schools, the orphans, the delinquent, the child-caring and other charitable institutions, do need more assistance than they are receiving.

(3) In many European countries the churches and the clergy were always supported by taxation, the same as the civil government of cities, and counties and states are supported. Without realizing it you are taxed annually much more for the public schools alone, even though they be not patronized by your children, than you pay for the conduct of your parish, plant, and all institutions, diocesan, national and international of your Church. In every northern city of our nation it costs considerably over $100 a year to educate a single child in the public schools.

Your pastor appreciates what you have been doing for the proper maintenance of your parish buildings and property, but would ask you to have it out with your own conscience whether you are doing as much as you reasonably could and should, remembering that "God loves a cheerful giver."

Conclusion: Your parish church should not be owned by a bank or an insurance company, but rather should belong to God unmortgaged, for to Him it is dedicated. It is in very truth "the house of God," and for you it is "the gate of Heaven," which means that the things made available to you in your parish church are indispensable for your everlasting salvation. They should, therefore, be not only appreciated, but patronized to the fullest extent.

The Meaning of the "Church"

JANUARY 19

THE modern mind is confused over the word "church," because it is appropriated by more than 200 religious organizations in this country alone. Then we are wont to call every Christian temple a church; and these, in our large cities, run into many hundreds.

(1) While Christ spoke of building His "Church," He liked to refer to it as His "Kingdom." St. Matthew repeatedly calls the Church "the Kingdom of Heaven," because it was intended to be God's Kingdom here on earth through which we reach His Kingdom of glory in Heaven. It was to be a universal Kingdom—hence Catholic—in which people of every nation were to have citizenship. This citizenship would not interfere with people's allegiance to the civil power under which they would live, because one allegiance would be spiritual and the other temporal. St. Gregory says that whenever the Evangelist Matthew speaks of the "Kingdom of Heaven," he means Christ's Kingdom on earth, through which we reach His blessed Kingdom above.

(2) If we represented the Church to non-Catholics as the Kingdom of God here on earth, they would more readily understand that there could not be more than one such Kingdom, much less hundreds of rival kingdoms. They would more easily grasp the words of St. Paul that if there be only one God there can be only one faith, because God is truth itself, and could not teach contradictory things either at the same time or in different centuries. From all sides we hear and read and speak about "churches" and this has led the human mind to think of all religious organizations as having the approval of Christ.

(3) Christ's Kingdom is supernatural, and is possessed of supernatural means of salvation. It is only because of this that it can lead people to the Kingdom of Heaven above. Man's destiny is supernatural and, therefore, the means by which alone he may reach it must be supernatural, and things supernatural can come only from God. The supernatural kingdom, for the distribution of its means of salvation to everyone, has service stations everywhere just as our national government in Washington has Post Offices in every community through which it can serve the people locally. If no one may appoint himself a Postmaster and establish an independent Post Office, no man may appoint himself a "minister of Christ," or presume to dispense the supernatural things of the Church without appointment and authorization from the Church.

Conclusion: In your religious discussions with non-Catholics try to set them right concerning the character of the Church. This done, arguments about separate doctrine and religious practice would be unnecessary. The true Church could not be multiple; could not be of human origin, as history shows all religious organizations outside our own to be. It must be possessed of supernatural means of salvation because man's destiny is supernatural. In future instructions we shall discuss attributes which must characterize Christ's universal Church.

How the Church Was Started

JANUARY 26

NEARLY all Christians for sixteen centuries have been reciting a profession of faith in which they declare "I believe in one, holy, Catholic, and Apostolic Church."

The Creed in which that profession of faith is made was drafted at the Council of Nicea in the year 325, and amplified at the Council of Constantinople in the year 381, and was accepted by a united Christendom.

(1) The Orthodox Churches, now separated from Rome, the Anglican and the major Protestant denominations formally accepted it, as they did the Acts of the first six General Councils, the last three of which were held in Constantinople, yet presided over by the Pope or his representatives—even if the invitation to the Council went out from the Emperor of Constantinople.

The Creed, attributed to the Apostles themselves and named after them and still recited by members of all Christian organizations, contained the article of faith "I believe in the holy Catholic Church."

The distinction which Protestants make between the "Catholic" and the "Roman Catholic" Church is without foundation either in history or in fact. Historically there was only one Catholic Church for fifteen centuries. The Orthodox Churches have been national churches since their separation from the one Church which had embraced all Christendom. No Protestant Church is, in any sense, Catholic today, nor are all of them combined. Even if they were, they would lack the chief characteristic of the Church of Christ, namely, "Oneness" and "Apostolicity."

(2) Christ had personally trained twelve men, called "Apostles," because they were to be messengers or witnesses of what He taught them to the entire world. The names of these men are:

Peter (Simon), Andrew, Matthew, Jude Thad.

James Major, Philip, Thomas, Simon Zelotes.

John, Bartholomew, James Minor, Judas.

Two days after Judas betrayed his Master, which was followed by his self-destruction, Christ said to the eleven *corporately* and not individually, and *not to any other* individuals:

"As the Father has sent me I also send you"—John XX, 21).

It was these same men *corporately*, to whom Christ imparted this extraordinary commission constituting the Christian Church's Charter:

> All power in heaven and on earth has been given unto me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you—Matthew, XXVIII, 18-20.

That Christ was speaking to them *corporately* and *not as individuals* is clear from the words, which He immediately added and which contain a promise that has been faithfully kept, as one would naturally expect of a divine promise: *And behold I am with you all days even unto the consummation of the world—Ibid. v. 20.*

Christ could not have been with the Apostles *individually* until the end of the world, because He had no intention of preserving them from the fate of all—death. It is evident, therefore, that the divine corporation would endure through the centuries only through succesors of the Apostles and by none other.

(3) Shortly after Christ's return to Heaven, the eleven met to select a successor of Judas as described in the first chapter of the Acts of the Apostles. Peter presided at that meeting, and reminded his fellow apostles that they must make their choice from among men who had been "in our company all the time that the Lord Jesus moved among us, from John's Baptism until the day He was taken up from us. Of these one must become a witness with us of His resurrection" (Acts I, 23-26); then after earnest prayer Mathias was selected and "he was numbered with the eleven Apostles."

Later Paul, whose name had been changed like that of Peter, was chosen directly by Christ as another Apostle. Christ directed these words to Ananias (Acts IX, 15-19):

> Go, for this man is a chosen vessel to Me, to carry My name among nations and kings and the children of Israel, for I will show him how much he must suffer for My name.

Addressing Saul Ananias said:

> Brother Saul, the Lord has sent me, Jesus Who appeared to thee on thy journey, that thou mayest recover thy sight and be filled with the Holy Spirit.

In the 26th chapter of Acts, Paul tells the story of his conversion, and refers to his personal selection by Jesus as an Apostle (Ibid. V, 16-17).

The original *corporation,* commissioned by Christ to represent Him and carry on His work in the world, "the one, holy, Catholic and Apostolic Church," was constituted of the eleven men whom He addressed on Easter and on the eve of the Ascension, and of Mathias, duly elected by the Apostles themselves to replace Judas, and of Paul miraculously chosen by Christ after His return to Heaven.

Conclusion: As none of the original members of the divine corporation could have appointed himself, neither can there be any *self-appointed successors* of the Apostles. Their immediate successors could have been only those who were selected and consecrated by earlier legitimate successors of the Apostles. Only Bishops of the Catholic Church can begin to prove their apostolic succession. Thank God that you have assurance of this.

The Visible Head of the Church

FEBRUARY 2

AFTER having clearly established the fact that the Apostles of Christ were schooled by Him *corporately* and *commissioned* by Him *corporately* to appoint successors until the end of time, our thoughts naturally turn to the *visible* headship or presidency of this international and supranational corporation, of which Christ, the Founder, returned to Heaven, is the invisible head.

Was that headship provided by Christ Himself? The Bible proves that it was, and history makes the record very clear.

Christ spoke words to Peter to which human reason, uninfluenced by prejudice, can give no other interpretation. A united Christendom so understood those words, and "all Christians" could not have been wrong for so many centuries. Those utterances of Christ were *forced* to mean something else by the reformers only because they would otherwise have had to remain in the Church and recognize that authority.

Let us consider three utterances of Christ which not only prove the headship of Peter over the universal Church, but his universal spiritual authority. If such authority was conferred, no Christian, of course, may disregard it.

(1) On the very day Christ called Simon to be one of His Apostles, He told him that he would later be called "Cephas," which in English means "rock."

Later when Simon, in the name of all the Apostles, solemnly professed his faith in Christ's divinity, Jesus, in an equally solemn manner, told him what would be his office in His Church: "Thou art Cephas, and upon this Cephas I will build My Church and the gates of hell shall not prevail against it"

(Matth. XVI, 18). It is St. Matthew who quotes Christ in Hebrew and not in Greek nor Latin nor English. This is important because the original leaves no room to distinguish between "Petros" and "petra." In Christ's language the identical word is used for Peter's proper name and "rock."

But how could there be any hesitancy to accept those words in the Catholic sense if they be connected with the words which Christ uttered in the same breath, "and I will give to *thee* the keys to the Kingdom of Heaven, and whatsoever, *thou* shall bind upon earth it shall be bound also in Heaven; whatsoever *thou* shall loose upon earth it shall be loosed also in Heaven" (Ibid. V, 19). St. Paul (1. Cor. X, 5) refers to Christ as "the Rock." If Christ called *Peter* "the rock," it was evidently His intention to deliver His Office on earth to him.

Hasn't "delivery of keys" always symbolized the "conferring of authority?" Christ had just addressed all the Apostles when He asked them, "Who do men say that I am?" but following Peter's p r o f e s s i o n He immediately switches to "thou" and "thee."

(2) On the night before He died Christ addressed all the Apostles through Simon — who would not really be "Cephas" until Christ returned to Heaven —as follows: "Simon, Simon, behold Satan has desired to have you [plural] that he may sift you as wheat. But I have prayed for *thee*, that *thy* faith may not fail; and do *thou* being once converted, confirm *thy* brethren" (Luke XXII, 31-32).

To render clear the distinction between Peter's *official* position in the Church and *his* private conduct, Christ informed Peter that he would deny Him that very night. Peter, the man, could sin as every other man could; but as the *official spokesman for the universal Church* he could not make erroneous pronouncements on matters of faith and morals.

Because of Peter's threefold denial Christ demanded of him a threefold profession of love and addressed him individually in these words: "Simon, son of John, lovest thou Me more than these?" Peter's answer was "Yea, Lord, thou knowest that I love Thee." Then came the commission "Feed My lambs." Christ repeated his question, "Simon, son of John, lovest thou Me?" Peter made the same answer, whereupon he was addressed by the Master again, "Feed My lambs." Christ asked him the third time the identical question, and Peter's answer was the same. Whereupon Christ said "Feed My sheep" (John XXI, 15-17).

(3) One is prompted to ask what the lambs and sheep constitute if not the "flock" of Christ to which He was wont to refer frequently. Christ had been the shepherd of the entire flock, but henceforth Peter would be that as His Vicar in this world.

Why is it that in every list of the Apostles, whether given by Matthew or Mark or Luke, Peter is named first, although he was not the first one chosen by Christ? Why is it that the same Evangelists write of him as though he was the leader of the twelve? Why did he deliver the sermon on Pentecost Day? Why did he preside at the election of a successor of Judas? Why did he preside at the Council of Jerusalem, even though James was Bishop of that city? Why was he the first among the Apostles to work miracles?

Sometimes the texts above quoted are countered by one from St. Paul (Eph. II, 19-20), but that text does not even mention the Church. St. Paul, talking to the Ephesian people, tells them that "they are citizens with the saints and members of God's household." Then he says "You are built upon the foundation of the Apostles and prophets with Christ Jesus Himself as the chief cornerstone." But that text cannot give Protestants any consolation because their churches came into being fifteen centuries too late to be built on any of the Apostles.

Conclusion: The Apostles *corporately,* united to Christ, are the foundation. Christ remains the "chief cornerstone," the Church's Founder, but a world-wide society can be governed visibly only by a human representative of Christ. If non-Catholic churchmen do *not like* that idea, it is still the only idea which makes sense, and which has the support both of Holy Scripture and history.

Cologne—German Catholic Bishops have repeatedly emphasized the significance of the close cooperation of Catholic and Protestant leaders which originated in the joint resistance against Nazi neo-paganism and persecution. They have now gone a step further by taking the initiative in suggesting the formation of an "Ecumenical Committee" (Oekumenische Arbeitsgemeinschaft). This Committee would consist of prominent Catholic theologians and laymen. It would discuss all questions concerning the relations between Catholic and non-Catholic Christians and would maintain friendly relations with leading Protestant circles.—C. I. P.

Democracy is not founded on pity for the common man; democracy is founded on reverence for the common man, or, if you will, even on fear of him. It does not champion man because man is so miserable, but because man is so sublime.—**Chesterton.**

Book Reviews

The New Veteran, by Charles G. Bolte, Reynal & Hitchcock, New York, 212 pp., $2.00.

The American Veterans Committee (AVC) had its birth in the hands of a few service men, mostly graduates from U.S.L.A. It has grown into a sizable veterans' organization that bids for the membership of the twelve million veterans of World War II. William L. Shirer and The Stars and Stripes aided in its rapid growth. Charles G. Bolte, the author of this book, has been one of the leading spirits of the movement since his return from hospitalization in Egypt and South Africa, made necessary by a leg injury received in battle. After a brief career with the OWI upon his return to the United States, he served as editor of the Bulletin and Chairman of the AVC.

Mr. Bolte believes that the AVC answers the need for a brand new veteran organization to fit the "new veteran" of this war. Such an organization, he believes, should not be a mere alumni club nor a selfish pressure group—as he characterizes the American Legion. Its purposes must be to preserve the comradeship born of the service, to assist in the readjustment of the veterans who need readjustment, and to beget a more democratic and prosperous America and a more stable world. To accomplish this purpose the AVC seeks to educate its members, to keep them informed on issues which concern them, and to influence national policy by various social and political activities.

In view of the ambitious scope of the AVC, this book should be of interest to priests to whom veterans are returning in ever greater numbers—if for no other reason than to consult a record of what is being thought and acted upon in behalf of veterans. The book has some value provided the chaff be separated from the wheat.

Wheat

The author's insistence that G.I. Joe is an abstraction and that the veteran will return an individual determined to take his place as a normal citizen in a better and more stable world and in a more democratic and prosperous America cannot be quarrelled with. The principle that these men desire to return as citizens first and veterans second is sound. Mr. Bolte maintains that they seek only Peace, Jobs, and Freedom—the primary goals of the AVC. He believes that the veterans should be given the same status that they would have had, had there been no war; the rehabilitation system should be rationalized, and simpler veteran agencies based on integrated federal, state, and especially community services should be at their disposal. Special precautions should be taken not to arouse false hopes in these men and every effort should be made to encourage the veterans to help themselves.

The author's plea for a proper understanding of veterans and his insistence that the veteran problem is a national problem are also of value. Special warning is given against the danger of a fissure between civilian and veterans in our national life. Mr. Bolte does not believe that the veteran can be ignored, nor should he be made the object of special privileges which include both sentimental

pampering and vicious attempts to set him against other elements in the body politic.

While establishing these points the author gives the reader a bit of his own biography, adverse criticism of veteran hospitals, an admiring account of the Bridgeport Plan of Veteran Service, and sundry reflections on the labor situation in Detroit and on the subject of limited sovereignty for world peace.

Chaff

The chaff in the book is to be found principally in its tone. The author's jejune excursion into "confessional literature" provides a poor background for the weighty role that he later assumes. One is liable to wonder what connection salvation by girls and gaity, seven-day alcoholic sprees, obstacle courses in night clubs, and driving the Buick about "paying calls all day while the poor husbands were at work," has with the AVC. The quoted phrase might well be nominated for a classical example of poor judgment and squalid taste. As an index of character, the matter had best be left to a psychologist—or a psychiatrist!

While Mr. Bolte sneers at "witch hunts" and "red baiters" it is clearly evident that he has a "bogey" all of his own—fascism, of course! Like many of the **illuminati** he is frightened by only one of the twin children of Totalitarianism. This is too bad, for it throws a suspicious shadow over the more worthy parts of the book and it recalls the uncovered Carlson of **Under Cover.**

Instinctively at times, he converts his pen into a brush with which he generously smears the objects of his disaffection—especially the American Legion. His ignorant and uncalled for remark about Father Coughlin praying for service men whose parents were willing to make a small offering, is a relic of Nativist days. It will only pain people of good taste—especially priests who have been proud of the Honor Rolls for Service Men in their parish churches. One wonders if Mr. Bolte is qualified to lead "a veterans' organization without prejudice to race, or color, or creed." It is hard to believe that any man above the age of reason would publicly write that he was inclined to judge that only those below the age of thirty should be allowed to participate in the making of the peace of the world. But Mr. Bolte does. He speaks of a schizoid world. In the light of such observations may I suggest that this is a schizoid book by a schizoid author.

Nelson W. Logal

The Great Divorce, by C. S. Lewis, x, 133 pp., New York, The Macmillan Co., $1.50.

Although purposedly chosen, nothing could be more misleading than the title of this book. You naturally expect that it will deal with the split of some notorious ex-king or ex-magnate. But it is nothing of the kind. It is a story that only Blake, or his twin-brother Lewis of Oxford could have concocted. It is the counterpart of Blake's unorthodox "Marriage of Heaven and Hell." It is Lewis' famous and Faith-full "Screwtape Letters" enlarged and continued. Or, to dig deeper into the subject, it is nothing else and nothing less than Thomas Aquinas' doctrine rejuvenated ultra-modernized, all of it written in a safe, solid and sat-

isfactory manner, and to be read and relished as the best best-seller of the day; for it is Lewis as his best, Lewis the new Prophet, acceptable to all Christian denominations.

"Do I hear that someone wants a summary of The Great Divorce?"

"Yes, yes, give us one if you can."

Very well, here it is in the three lines of Dante as rendered by our own Longfellow. It is deep stuff. It is that sort of poetry which is verity itself. Here are the momentous lines:

Justice, the founder of my fabric moved;
To rear me was the task of Power divine,
Supremest Wisdom and primeval Love.

How can Love have anything to do with Hell? I surely have not the space here to unfold such mystery. But if you read The Great Divorce you will have a fairly right idea of the truth enshrined in Dante's saying.

To understand the justice, wisdom, or love, which made Hell, is most certainly beyond our present ken. To our limited view, Hell, as we conceive it, may seem unjust, unwise, unloving; and attempts to justify it from reason, valid or invalid, may sometimes only irritate and disgust us. There is a certain presumption in the notion of any man seeing in his fellow-sinner such an abyss of iniquity as could demand eternal torments; nor doi I envy the man, intellectually or morally, who could find repose in any rationalistic explanation of so great a mystery. Here, if anywhere, we must fall back upon the very notion of Faith, as an heroic clinging to God in spite of crushing difficulties; in spite of all that may appear most contrary to our rooted conviction as to His goodness and mercy. Too distorted are our judgments to judge the judgment of God. If Hell, as I conceive it, is cruel or unjust, it is as certain as Faith that I misconceive it.

But to return to the book. We have here as readable a sample of religion as we seldom have come across. It is one of those books which will cause a literary critic to bring out and dust off that word which he has not needed in such a long time—"majestic." I have called Lewis a prophet: that is exactly what he is: or, if you prefer, a phenomenon in these our troublous days.

J. M. Lelen, Ph.D.

The Spirit of Christ, Father James, O. F. M. Cap., Newman, Westminster, 1946, 222 pp.

This book by the well known Capuchin writer was published in Ireland in 1945. Discerning eyes must have seen it on appearance for the Newman Bookshop has lost no time in bringing out an American edition.

No book was ever truer to its title. It is about the Spirit of Christ. But how to classify it beyond that is difficult. It is a series of short essays in which various key-moments in Christ's life are carefully considered and prayerfully applied to our own lives. The book, however, is not a book of meditations. Father James' essays might better be classed as vestibules to meditations than as meditations.

Father James' message in these essays is one that is ever old yet ever new. It is that Christ's words

and deeds are for us—not merely for the Apostles and their contemporaries, but for us. The author delivers this message in a prose that, while it never descends to purple patches, can yet be best described as highly poetic. In his book the author gives evidence of complete mastery of the Scriptures and facile familiarity with great spiritual writers.

The Spirit of Christ may not be, in all its pages, easy reading. There is not a page in the book, however, which cannot be classified as profitable reading.

Vincent T. Eaton, M.A.

The Sacred Ceremonies of Low Mass, by the Rev. Felix Zualdi, C.M., edited with additions and notes by the Very Rev. M. O'-Callaghan, C.M. Revised Edition by Rev. J. S. Sheeby, C.M., Newman Bookshop, 1945,xvii, 178 pp.

In printing this latest edition of **The Sacred Ceremonies of Low Mass** the Newman Book shop has added another to the lengthening series of classics which they have made available within the last few years. It is a classic of a different type from the others, but none the less deserving of the name, because it has taken an honored place in liturgical literature. The many hundreds of priests who have found it an eminently clear and thorough presentation of the complicated rubrics of low Mass under all possible circumstances, canbear witness to its value.

The introduction is an inspiring summary of the reasons why we should say Mass well, and will serve admirably as an occasional source for meditation. The book is printed in a convenient size and in its very format is an invitation to priests to read it and as a result to improve their manner of offering the Sacrifice. And that, no doubt, would be the only recompense the pious author and editors would desire!

William O'Shea, S.T.D.

Mother of Carmel, E. Allison Peers, Morehouse-Gorham, N. Y., 1946, 216 pp., $2.50.

Spirit in Darkness, Rev. Fr. Brice, C.P., Pustet, N. Y., 1946, 356 pp., $3.50.

Neither of these books is likely to become a best seller. The one, by an English layman, E. Allison Peers, is a life of St. Teresa of Avila. The other is a companion to Book Two of St. John of the Cross' **Ascent of Mt. Carmel**. Both authors are experts on Carmelite mysticism and each is therefore qualified to make his present contribution to the literature of that vast subject.

Mother of Carmel is a life of St. Teresa in which much emphasis is laid on her writings, much deduced about her from her writings. The book is readable, with many interesting pages, but one feels that the author has taken for granted the familiarity of the reader with St. Teresa and her writings. One feels, too, that if he did not know more about these matters he might disagree with some of Mr. Peers' conclusions.

If **Mother of Carmel** is not for beginners, **Spirit in Darkness** must be said to be for those leagues advanced in a knowledge of Carmelite mysticism. It is not the sort of book that can be called interesting, but one knows that it is important. Its subject matter is the teaching of St. John of the Cross on contemplation. Father has done an excellent job and his

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charts help to elucidate his text.

Vincent T. Eaton, M.A.

Whereon to Stand, by John Gilland Brunini, Harper & Brothers, New York, 1946, pp. xvii, 302, with an Introduction by Francis Cardinal Spellman, $3.00.

You may know John Gilland Brunini as editor of **Spirit,** or as executive director of the Catholic Poetry Society, or as executive director of the New York Park Association or in anyone of a half dozen other ways. His life is full and varied. Harper & Brothers now present him in a new role—that of Catholic apologist, author of **Whereon To Stand.**

Very successfully, too, **Whereon to Stand** is aimed at the sincere inquirer who wants not rhetorical flash, or learned controversy, or endless detail, but a fair accurate over-all presentation of the Church's teaching. One need not be a prospective convert to find this book of interest; he needs only a modicum of curiosity about his fellow-citizens who don't eat meat on Friday. It will ably answer that question for him as well as many, many others.

As a layman, Mr. Brunini brings to his task an understanding of the layman's mind. There are few if any demands made upon the non-Catholic's knowledge of the Church. This is in fact a unique feature of the book: it takes nothing for granted. Most of us do, as we rattle on about penance, grace, Incarnation . . ., meanwhile speaking an incomprehensible jargon or better what the author calls a "household language" which can only mystify.

Recommended highly as a gift to that non-Catholic friend, or as a "check list" for us as we prepare our convert classes.

G. J. Gustafson

Currente Calamo

Continued from page 8

tained was because we did not have the heart to turn down the few who were willing to go along with us. We had hoped to make up the balance of the 1,000 subscriptions in additional campaigns, but after two further attempts at a total cost of approximately $4,000, we are convinced that the vast majority of our fellow priests are not interested.

"We are sorry to have to reach this conclusion, but it is the only explanation we can offer after an all-out and very intensive campaign of ten months."

Don't get bitter, Bonnie! It's simply that the majority of us are rather staggered at the idea of contracting for almost 5,000 pamphlets in one year. Not all of us have the imagination or ingenuity to dispose of that many. We prefer to buy in lots of one or a few hundred, and then let them go in dibs and drabs.

No one can say, though, that you didn't try—and your failure is based on your own optimism and over-estimation of the American priest's zeal.

P. S. on Catholic Forums

INSPIRED by our recent notice on Alma Savage and her lecture bureau in Currente Calamo, a neighboring pastor wrote to her, asking for more information on how to set up a forum in his community.

Currente Calamo

To his pleasant surprise, she wrote back giving him tentatively four nationally prominent lecturers with definite dates for late winter and spring, at only $100 apiece.

He was surprised that the charge was so small. Thing is, he wants to start with a bang by having no one less than Fulton Sheen open the series—and poor Msgr. Sheen, one supposes, can hardly begin to take on all the bids he is offered.

We suggested that he begin small and work out gradually. One forum in a nearby city used to meet in a high school classroom. Now it hires a fairly large hall and can afford to pay its speakers as much as $300 per talk—and more on occasion.

A hundred dollars isn't much. Aside from overhead, it would call for only 200 tickets sold at fifty cents each.

For those still interested, Alma can be reached at 37 Madison Avenue, New York City-10.

Our New Cover

THE new cover for **The Priest** forecast a month ago appears for the first time on this issue. We'll appreciate your comments on it!

Designer of our new cover is Joachim Watrin, O.S.B., staff artist of **Orate Fratres**, America's best-dressed magazine.

"All Jews Are Communists"

"THIS group is nothing but a communist front and, of course, it's run by Jews."

The remark might have been dropped almost by anyone. It definitely needs analysis. It was,

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however, made in the hearing of Erik V. Kuehnelt-Leddihn, who recognized it immediately as an all too common fallacy, who did analyze it, and who, incidentally, has quite thoroughly exposed its basic assumptions in the November issue of **The Catholic World.**

There is no innate tendency towards communism among the Jews, wide-spread canard to the contrary notwithstanding. In our own sporadic fashion we have harped on this theme before (cf. **The Priest,** March, 1946, p. 68), content chiefly with citing prominent gentile communists, ex-Catholics among others, and a few anti-communist Jewish groups.

To make our list more complete, permit us to cite from this article such new names as, above all, the anti-Semite Semite Karl Marx, baptized as a child; his intellectual non-Semitic progenitors, St. Simon, Fourier, Hegel preeminently; Engels, Marx's protector and Maecenas; Lenin; heir to the throne: Stalin, ex-seminarian, anti-Semite, whose purges (1936-38) "had by and large an anti-Jewish character, since most of Trotsky's supporters were Jewish . . . " Leon Blum, we also learned from this amazingly encyclopedic article, is "reliably reported to have become a Christian in Dachau." Maurice Schumann, we noted previously, Secretary of the MRP in France, is a convert Jew; his brother was secretary to the Paris Rabbinical Consistory.

Brilliant and energetic foes of communism in the country are, among other Jewish writers, Eugene Lyons, David Dallin, Benjamin Stolberg, Simon Strunsky, Isaac Don Levine, George Sokol-

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sky. Two of these men are also numbered among our own contributors. Eugenio Zolli turned not to communism but to Catholicism.

It is significant really to recognize that Catholicism is the only complete ideology outside of communism to which the Jew may turn; next, to ask ourselves with Kuehnelt-Leddihn, "Have we Catholics made extensive and intensive efforts to convert the Jew?"

Most Reverend Editor

HIS Excellency, the Most Reverend Richard J. Cushing, Archbishop of Boston, has just appeared in a new role—as advisory editor of **Information.** Oh, you don't know what **Information** is? You did, no doubt, know **The Missionary,** a Paulist publication for the last fifty years. **Information,** its successor as of October, 1945, hopes to continue the traditions of that doughty old veteran. Some day, if its initial appearance is any augury, it will become the official organ of individuals and groups interested in the conversion of this country.

Archbishop Cushing has written the leading article for the first issue: "Religion and the Professional Man." Someone once spoke of "the peaceful somnolence of Christianity"; Archbishop Cushing, an apostolic dynamo (**salva reverentia!**), rejects this epithet vigorously. Yet, he concedes, "It is not without justification in the light of the way it is lived out by many Christians."

"The professional man especially," directs His Excellency, "will not merely ask of his religion that it provide him with a prudent, cautious, code of professional

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ethics; he will ask of it that it provide motivation, purpose, challenge, and instruments for his own perfection and the perfection of all whom he may serve."

Editors of **Information** are Albert Murray and Edwin B. Kron, both of the Paulist Fathers. Subscriptions may be obtained at 411 West 59th Street, New York 19, N.Y., $2.00 yearly.

Gabriela Who?

WHO is Garbiela Mistral? Most of us had never heard her name before November, 1945, when newspapers announced that she had been awarded the Nobel Prize for literature.

Gabriela (Lucila Godoy Alcayaga) is a Chilean both by birth and interest; her poems have excited great interest in South America, Spain, and on the Continent. She has escaped recognition in English speaking countries largely because of the difficulty of translating her unique vocabulary; yet, oddly enough, she owes the publication of her first collection of poems (1922) to Professor Frederico de Onis, director of the Spanish department of Columbia University.

Though she considers herself primarily not a poet but a teacher, her life has been rich and varied. She was called to Mexico in 1922 to assist in educational reforms; she has taught at Barnard, Vassar, the University of Puerto Rico. She has served as Chilean consul in Naples, and was consul in Petropolis (State of Rio de Janeiro) when the Nobel Prize was awarded to her.

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We refer you to an excellent sympathetic study of her work by Margaret J. Bates, in the October (1946) issue of **The Americas**, published by the Academy of American Franciscan History, 24 Cedar Lane, Washington 14, D.C.

Casus Conscientiae

THERE is a story just making the rounds in clerical circles. Perhaps you have already heard it:

Father was making his weekly confession. "I read the diocesan paper once," he said, penitently. "But," he added, brightening, "I didn't take pleasure in it."

The New "Imitation of Christ"

WE are awaiting with considerable interest a unique adaptation and new translation of **The Imitation of Christ**, which Fr. Marcetteau tells us will soon roll off the press. Bruce will do the book; the adaptation and translation are Fr. Marcetteau's. He himself is, as you doubtless know, author of **The Young Seminarian's Manual** and the equally popular **Priest's Companion.**

What is unique about the book is the arrangement by logical analysis into topical meditations, to each of which Fr. Marcetteau has added a relevant introduction (the Adoration or Prelude), an examination of conscience, resolutions, and spiritual bouquet.

The Imitation, classic though it be, has not, the author feels, been utilized to the full. It has a certain formlessness about it, a spontaneity and natural artlessness, which, while charming, may prove a stumbling block to one who

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would utilize it for mental prayer. The difficulty is particularly felt by the beginner but almost anyone may find himself balked at times by its characteristic twists and turns. The expression of a remarkably free and gifted spirit, some have wrestled with it in vain. The aim of the editor is, therefore, to make **The Imitation** available to all.

How Are Your Sermons?

G. PAUL BUTLER, editor of **Best Sermons**, is now gathering material for volume three, and writes us that he would be happy to have your contributions submitted for consideration. One need not be a well-known preacher; Dr. Butler is interested in the best sermons of the year, whoever may have authored them. Harper and Brothers will be the publishers; Dr. Ignatius Smith, one of the judges.

Religion and the Radio

THIRTY-FIVE percent of the women interviewed by the University of Denver's National Opinion Research Center said they like to listen to some form of devotional program in the daytime. Twenty percent of both men and women listeners enjoy religious broadcasts in the evening. Less educated groups, as polled, went on record for more religious programs. In fact, the survey claims to have upturned a high correlation between lack of education and like of religious programs, between inhabitants of small towns or farms and fans of the religious broadcasts. Must be something wrong with education so-called and

big cities! Come to think of it, it was in highly urbanized San Francisco that Robert Harold Scott recently got off his no-God address.

Who Promotes the Filth?

IT is the usual practice to blame the author of a book for whatever filth it may purvey. One could with equal right blame the public which so readily provides the market. What about the publisher? Of course he shares heavily in the responsibility for every such assault on public decency merely by producing and distributing the instrument.

An interesting letter in the December issue of The American Mercury charges publishers with greater responsibility than this. The letter cites two cases in which publishers required authors "to deliberately write in salacious material as the price of securing publication" (p. 760).

One author thus constrained appears to be Betty MacDonald of "Egg and I" fame. At least, said author is alluded to as "defending damage suits from former neighbors who resented the manufactured 'spicy bits.'" And that is Betty's current plight. It would, in the light of this charge, be interesting to know the behind-the-scenes story of Edmund Wilson's relations with Doubleday.

Ex-Priests' 'Loving' Approach to Church

THE Fundamental Press, 161 W. Harrison Street, Chicago, has just issued the fourth edition of a pamphlet entitled "Methods of Witnessing to Roman Catholics."

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In the Forewood, the Reverend H. A. Ironside, pastor of the Moody Memorial Church, Chicago, observes: "It is a real pleasure for me to write a few words of commemdation concerning this booklet which aims to show earnest Christian workers how best to reach and help win Roman Catholics to Christ."

The Introduction for this work is written by Leo H. Lehmann, an ex-priest, who is now Director of Christ's Mission, New York City, and also the editor of **The Converted Catholic Magazine.** The effect of this anti-Catholic crusade must not be taken too lightly, because that anti-Catholic periodical now reaches more than 5,000 Protestant ministers, and funds are being sought to increase the number to 10,000.

Ex-priest Lehmann, in his Introduction to the pamphlet under consideration writes: "We at Christ's Mission, which has aided hundreds of Roman Catholic priests into the light of evangelical Christianity, realize the need of a loving, curative approach to all who have been filled from childhood with the poisoned teaching of the Church of Rome." Only badly-informed non-Catholics, of course, believe such claims.

Listen to this observation made by Lehmann: "It (the pamphlet) stresses the necessary distinction between the well-meaning Catholic people, who must not be blamed for their ignorance and intolerance of evangelical teaching and their leaders, the priests and Bishops, who alone must bear the responsibility and blame for the sad lack of the knowledge of Christ as

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Savior among the masses of the Catholic people."

The author of the pamphlet writes in his own Introduction:

"Some Christians, who have only contacted Romanism in more or less Protestant lands, seem inclined to think of it as a sister church, for in those countries, where the Roman Catholic Church has had to compete with a pure form of Christianity, it has presented its very best front, while quietly retaining its fundamental errors. Its leaders have tied some apparently good fruit (their much paraded charity) on the limbs of a bad tree (their system). . . .

"Literally hundreds of volumes have been written to show how unscriptural the Roman Church is in both doctrine and practice, but the writer has found very little along the line of how to turn those entangled in its errors to saving faith in the Lord Jesus.

"Rome, through various of her clerical orders, is making special efforts to proselyte Protestants who do not know their Bibles, and it is high time that God's true children seek to save both the hunters and the hunted by personally giving them the truth as it is in Christ Jesus. May God give us vision to see the millions who, 'through fear of death are all their lifetime subject to bondage' of dead religious works, and moved by His compassion, lead us by Spirit-imparted wisdom to bring many to the one and all-sufficient Savior. This study is sent forth with a prayer to that same loving Lord Jesus that He may use it to encourage Christians in all walks of life to begin to fulfill their obligations as witnesses for Him to Roman Catholics."

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Correspondence

Thanks, and Come Again

Editor:

In response to our appeal you were so kind as to print in The Priest a short time ago, we received perhaps 600 or 700 rosaries in various condition; all that could be repaired have been completely renovated. Our friend doing this work exceeded our expectations. The rosaries, most of them, looked like new. It is a painstaking job, but our friend had uppermost in his mind Our Lady of Fatima, and the tediousness of the work became a pleasure, knowing that somewhere, someone would have a rosary who otherwise might not.

A few days ago we received an appeal, written from New York. The letter starts out "This is another begging letter." The writer, a priest, asks if it be possible to obtain and supply rosaries for Costa Rica, where they have missions. He mentions four locations, giving the names of the priests in charge there. At the first location, they need 5,000 rosaries; the second location, 2,000 rosaries; the third location, 4,000 rosaries; the fourth location, 2,000 rosaries. So you see our appeal in The Priest works both ways. Now where on earth can we get 13,000 rosaries? We would be tickled to send them, nothing would please us more, but in these times our dear Lord would have to perform the miracle of the loaves and fishes. That may not be so impossible as one might think. Who knows, perhaps Our Lady of Fatima might get them for us. It is her special devotion. It would be the easiest thing in the world for her to drop them right at our door-step. Maybe she will. Say a little prayer. God bless you.

Sincerely yours,

The Assisians
2767 N. Rogers Avenue,
Chicago 26, Illinois.

"Concentration Camp Theology"

Editor:

In The Priest of October, page 55, "Concentration Camp Theology," one Prince Xavier de Bourbon—whoever that may be—is supposed to have stated in La Croix that Masses were said with consecration of the bread alone. La Croix is a most reputable Catholic paper and I cannot understand how it could have printed such rubbish.

I think The Priest should have added a note—editor's note—that there must have been a misunderstanding of some sort, for every priest knows that under no circumstances may any priest attempt to consecrate one species only.

There is a controversy, to be sure, but in a matter involving the validity of a Sacrament, one may not use probabilism.

We do not wish to be as lax as the Episcopal chaplain in the South Seas who stated he had to use water instead of wine at his alleged consecration but that he was not worried about it for the Lord would understand and would turn the water into His Blood.

Fraternally yours,

W. A. Beaudette, Chaplain
St. Mary's Hospital,
Rhinelander, Wis.

Correspondence

Make Mine Bourbon

Editor:

Most people who drink to excess do so, I think, because they don't keep a mental record of how much they drink, because they don't limit themselves to certain amounts.

Here are some rules. They have helped some; they may aid others. Take your pick of these if you are interested and pass them to your people.

Rule One: Allow yourself no more than three drinks a day and no more than four points a day. Beer equals one point; anything else equals 1½ points. Following this rule, you could have a cocktail before dinner, one glass of wine at dinner, and a bottle of beer some time during the day or in the evening. Three stronger drinks would not be allowed because these would constitute 4½ points. Four bottles of beer would not be permitted because the maximum is three drinks.

Rule Two: Limit yourself to one drink a day at the most, but feel free to apply Rule One on special occasions.

Rule Three: Only one drink a day any day.

These are only suggestions for maximum drinking. One could follow rule one or two and on many days take less or nothing. One could follow rule three and on many days take nothing.

Drinking slowly is important. One should be especially careful about drink when he is feeling "blue." Sometimes it is better to take none at all then. As an antidote for discouragement, prayer is far superior to drink.

Sermon Outlines
for a Full Year

By

The Most Rev. John F. Noll, D.D.

These outlines strive to emphasize the essential difference between the Catholic religion and all others, but in a matter which would not give offense. The full truth should not be withheld nor facts suppressed for the sake of a few non-Catholics who may occupy the pews; it is to be presumed that they want the truth when they come to the Catholic service.

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OUR SUNDAY VISITOR
Huntington, Indiana

Drinking without rules can be risky. Drinking moderately and sensibly and with rules is pleasant and certainly less dangerous. Drink can be a joyous thing or it can be a curse.

Some will figure that this short article advocates "tame" drinking and that for them it's so much "bunk." But there are hundreds who have not acquired the habit to any extent; perhaps they will appreciate workable rules that will mean moderation, safety, and happiness.

Paul M. Gilmore
7325 N. Claremont Ave.,
Chicago, Ill.

On Pagination

Editor:

You have such an excellent magazine that one hesitates to register any complaint against it, even the slightest. However, this is a suggestion from the purely technical angle. With regard to the pagination of each month's issue, couldn't you make it **continuous** throughout the year, instead of starting over with each new issue? This would greatly facilitate reference to previous volumes. We had last year's numbers bound in one volume. But reference to it is difficult, because of the discontinuous pagination. Even putting a colored sheet between each month's copy does not help much. Continuous pagination would be the ideal thing for reference work. And I can assure you many do refer to back numbers, especially in a seminary.

I do hope this suggestion will be given consideration. I am sure many librarians are of the same mind. We are the ones who have to hear the complaints, as if we were the publishers.

This little detail aside, we cannot tell you how much we enjoy and appreciate each month's copy of **The Priest**. We want to congratulate you on the excellent work you are doing, and wish you continued and increased success.

Cordially yours in Christ,
Patrick J. Fenton, S.S.S.,
Librarian
17608 Euclid Avenue,
Cleveland 12, Ohio.

Pagination hereafter will be continuous.—The Editors.

"Now, Now, Father!"

Editor:

I thought I would call your attention to an error in a "filler" of **The Priest** for November, 1946, p. 24. R. Bernard, S.J. refers to the word "Toussaint" as being a local corruption of the French name for a religious holyday, All Saints. Now, now, Father Bernard! The word may be a corruption, in the sense that it is an abbreviation of 'La Fete de Tous Les Saints." But surely it is not a local corruption. It is a universal word, as well known among French people as Christmas among English speaking people.

I enjoy **The Priest** thoroughly. It is about the only magazine which gives an opportunity to us priests to get a few things off our chest.

Congratulations and best wishes,
In Christo,
Adrian Hebert, S.S.S.,
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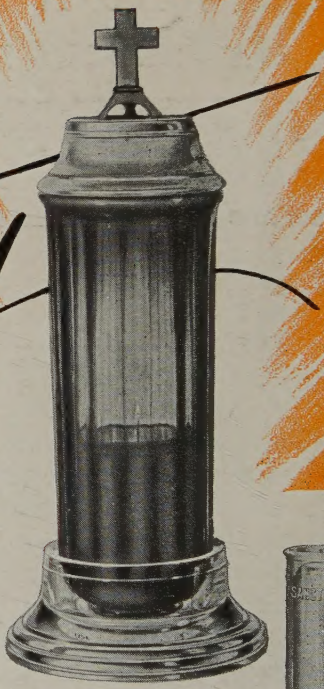

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